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AUTHOR'S PREFACE

The idea of writing this book came to me last December when there was a talk about many distinguished Filipinos going to visit India under the auspices of the Philippine Teachers' Federation. I thought it would be a good opportunity to remember the ancient relation between India and this group of islands now called the Philippines. I thought also that it might be the beginning of the end of a long cultural isolation of the two peoples. The Filipinos have changed their plan, but my idea has not changed. A book on the ancient Indo-Filipino relation and the interpretation of their common heritage however maligned by foreigners, has its intrinsic value to foster self-confidence and self-respect. India has almost entirely forgotten her relation with these island people, while the latter have not been able to maintain their old attitude toward India. This is just an attempt to break the spell of a long estrangement to see into the past of the island people and thus reintroduce them to what India represents.

It is culture that interests me most and not politics. To me there is nothing more unkind and uncultural than to force one's culture upon another. Each people by its difference adds to the cultural wealth of humanity and those who cannot understand it, have yet to get over their tribal life. Change is not progress, and mechanization is not civilization. Progress means continuation as well as di-

rection; one refers to the source and the other to the ideal. The source is the soul of the people, and the ideal is the soul realizing itself. The direction is determined by the ideal, and progress is movement towards realizing the ideal. Civilization is the fruit of a people struggling to realize its soul. To force an alien civilization upon a people in total disregard of its past is to choke its very soul and reduce the people into mere automatons. It is a crime against humanity. Hence I protest.

The book is published rather in a hurried manner. Some printing mistakes have escaped my attention although they may not be so serious as to mutilate the thought. But I certainly owe an apology to my generous readers.

In conclusion I wish to express my gratefulness to my colleagues in the University of the Philippines, Professors H. Otley Beyer, Conrado Benitez, H. S. Townsend and Verne Dyson who kindly went through some chapters of the manuscript and helped me with valuable suggestions. I am particularly indebted to Professor Cristino Jamias who did the entire proofreading. And finally, I am deeply grateful to President Rafael Palma of the University of the Philippines, but for whose encouragement I would have given up the idea of completing the work when I heard that the much advertised plan of the distinguished Filipinos going to India had been dropped.

D. N. R.

University of the Philippines,

Manila, P. I.

April, 1930

INTRODUCTION

Dr. Roy's attempt to present and discuss a hitherto untouched subject commands itself most earnestly to our attention and sympathy. He gives, in this book, a comprehensive account of Filipino life and mentality, as he sees it, with a background of Hindu influence and origin. The book is profused with vivid and interesting description of Filipino traits and characteristics with a mingling of similar Hindu peculiarities. Originally intended for consumption in India, it will, none the less, prove enlightening to minds everywhere interested in the history and development of other races. I commend it most earnestly to our people.

Miss Katherine Mayo, so well-known to all of us, dubbed the Philippines as "The Isles of Fear". Whether or not, in her brief sojourn in this country, she saw nothing but crocodiles and wild beasts, is of little consequence to us. We only know that from the moment her foot touched this country, which she so romantically called the "Isles of Fear" until her departure, she has been the recipient of the most lavish and cordial reception ever given our distinguished visitors. Our author calls this country, in Chapter I, "The Isles of Hope", which sounds better to Filipino ears than to any other. It is hoped, though, that the reading of the chapters of this book will afford incentive and conviction.

It seems that the people who populated what is now known as the Philippine Islands were a part of

the Malay Empire. That Filipino ancestry and lineage imbued some of the customs and characteristics of the people of India is no longer a subject of speculation. It seems to have a historical foundation. The affinities and similarities of conduct enumerated in Chapter III of the book indicate a positive evidence of ingrained Hindu culture and civilization in Filipino ancestry.

By a stroke of fate the Philippines was conquered by the Spaniards and the Filipinos were made, by force of circumstances to forget their ancient cultural background. Their original civilization was discarded if not entirely wiped out. After the lapse of four centuries there are still many varieties or degrees of civilization among the Filipinos. This fact stands as one of the main typical features of the Philippines of today.

Could the Filipinos honestly consider themselves as unfortunate under the forced change which took place? To my mind, there is no question that the Filipinos who have accepted foreign ideas and developed a new mentality are probably far more advanced than those who have kept themselves aloof and who shunned the inroads of a superior civilization. Civilization everywhere has left the same footprints; civilization has been elevated and made greater through contact, assimilation and absorption of new elements of other civilizations. People who have contented themselves to live in their own cultural environment lacking the necessary mutual and cultural contact with other peoples, invariably degenerated or altogether

ceased to exist. The same thing happened with the nobility of olden times and with the "caste system" which underwent a downhill plight into decay and extinction as a result of their aloofness from other classes. Their own excesses corrupted their vitality and at the end they became the subjects of degeneration. The ancient civilization of the past, that of China, India, Egypt, and Babylonia could not stand alone. They soon became the prey of stronger nations. In contrast to this, small nations of Europe were able to create a superior civilization because of the frequent contacts and intermittent warfares among them which mixed their blood and mental and spiritual achievements. This is a lesson which thinking Filipinos would do well to ponder over, and this book, in a way, leads the way.

RAFAEL PALMA
President
University of the Philippines.

THE PHILIPPINES AND INDIA

PART I

CHAPTER I

THE ISLES OF HOPE

Looking at the map of Asia one can very well discover where the China Sea has lost its greatness in the greater expanse of the Pacific, those tiny specks of land forming a powerful group peculiar by itself in tradition and history and yet bearing the common soul of the Orient. Here he will find about five or six hundred islands¹ large and small, lying in close proximity and vying with one another to add to the natural grandeur of the whole. It is a country of islands, all mountainous in the interior and yet most richly endowed by Nature. Some of the mountains stand like intrepid sentinels lifting their august heads far above the surface of the sea or like studded minarets with their varying heights upholding the aspirations of the land. Extensive forests with intervening undergrowths and frequent clusters of stately trees richly festooned with numerous creepers, cover most of the mountain-

¹ It is said there are in the Philippine group more than 7083 islands. Of them 2441 may deserve the name and 1095 are quite large and habitable; 463 have an area of more than a square mile each, and 11 more than one thousand square miles. (See W. C. Forbes, *The Philippine Islands*, p. 4. and C. E. Russell, *The Outlook of the Philippines*, pp. 3-4.

ous regions, while the familiar Mayon with its occasional volcanic eruptions has chosen to keep its surface bare for its flowing lava and glowing scoriae. A large number of beautiful rivers some of which are quite navigable, flows down from the mountainous regions, in long serpentine course, bathing the interior plains into fields of wonderful fertility. The extensive lakes amidst imposing landscape, fed by the streams coming from the forested uplands, rear varieties of fish and offer further opportunities for inland navigation. The abundance of agricultural, mineral and marine products makes the land a veritable treasure-house of Nature and consequently tends to attract the attention of greedy outsiders.

In spite of the unfavourable impression of the tropical land the climate is not always and everywhere hot. There are places in the mountainous districts, for instance Baguio, where the climate is exceedingly genial and pleasant. Even in the lowlands "the heat is tempered by the constant sea breeze which blows unremittingly six months from the northeast and six months from the southeast." Although the summer and rainy seasons practically divide the year, the period between December and February is agreeably cool, while the months of April and May are really hot. The people, however, do not seem to suffer from a dull monotonous life as their emotion is constantly "kept up by typhoons, shipwrecks, earthquakes, tidal waves, volcanic eruptions, brigands (?), epidemics, devastating fires, etc."

This group of islands has come to be known as

the Philippines, since the coming of the Spaniards. When Ferdinand Magellan, in search of a western route of the much-coveted Spice Islands, reached this archipelago, he, with the help of his Cross and sword and his western politics, compelled several Rajahs of the land to submit to the king of Spain. The land he thus acquired was given the name the Archipelago of Saint Lazarus, owing to the fact that he reached these shores on the sacred day of Lazarus. It was, however, the explorer Ruy Lopez de Villalobos who, in 1543, gave to the Islands, for the first time, "the name of Filipinas (Philippines) in honor of the Crown Prince Don Felipe of Spain, afterwards known as Philip II."

But neither Magellan nor Villalobos actually succeeded in bringing the whole group of islands under Spanish sovereignty. It was just the dream of ambitious Spain, yet to be realized. The idea of colonizing the Philippines arose with the inauguration of Philip II as king of Spain, and in 1564 an expedition under the command of Miguel Lopez de Legaspi was sent from Mexico, then under Spain, to conquer the Philippines. He tried to land in several islands but failed because of the unfriendly attitude of the chiefs who were disillusioned by the trick of Magellan. He, however, seized the town of Cebu by surprise and began establishing a Spanish colony there. A similar settlement was founded in Panay Island. Meanwhile the Spaniards came to know much about the country and hear about the fertile land of Luzon. Two expeditions were sent to conquer Manila. From Manila the Spaniards ex-

tended their further conquest until they had finally planted the real Spanish power in the Philippines.

After the conquest of the Philippines began at once the work of what they called civilizing the natives. The country was carefully dissociated from contact with any Oriental civilization, while being well fed with the ideas of Castilian supremacy, an axiomatic truth so simple and natural to Spanish imperialism. The secret of Hispanizing the Filipinos, lay not merely in that guarded isolation but also in the shrewd policy of the Spanish insular government which under a peculiar form of theocratic feudalism, let loose the whole gang of most insolent friars to garrote ruthlessly all hope of native originality and independent thinking. The people were taught to regard Spain as their sacred fatherland. One Spanish writer ² even affirmed that the divine right of the Spanish kings to the Philippines was prophesied in Isaiah vxiii, that "this title from Heaven was confirmed by apostolic authority and by "the manifest miracles with which God, the Virgin, and the Saints, as auxiliaries of our arms, demonstrated its unquestionable justice." The brutalities that were perpetrated in the name of civilization, in the name of their all-merciful Jesus, were vividly depicted by one great soul of the Philippines, nay the greatest and the most courageous of the Filipinos, Dr. Jose Rizal, in the two most wonderful novels, *Noli Me Tangere* and *El Filibusterismo*; and the prize for such classical productions

² Juan de la Concepción in his *Historia General de Filipinas*.

was his blood shed by the firing squad with the bullets of a fossilized barbarity. It is a fact the very reading of which would shock any heart that has the least pretension of the human. Yet the gruesome murder of a noble son of the Philippines was done amidst cheers and laughter of the civilized Spaniards—men and women who shouted their joy, clapped and waved their handkerchiefs as Rizal was shot, his body wavered in shocks and then dropped down dead. The Spanish band played the national anthem, the crowd shouted “Viva España” and then returned home with a stupid sense of security, not knowing that the blood of the martyr was rapidly fertilizing the seeds of intense patriotism which, within a year and a half, burst out into an irresistible revolution sealing the final doom of Spanish sovereignty in the Islands. The miserable *Indios* as they were called, did finish their job well and bravely, the rule or misrule of the Spaniards was destroyed. But alas, who could foresee the ways of the Providence who was quietly spinning the destiny of the victorious Filipinos again with an alien power! The Spanish flag was pulled down, but just to see in its place the Stars and Stripes. Democracy as a fascinating constitution, might have been formed in the sentiment of a patriotic idealism, but their wider implications seem not always comprehensible or even important to those whose sense of complete security at home is in itself sufficient logic to deduce the pleasurable idea of enforced political supervision.

• But, whatever one might say against the Span-

iards grabbing the Islands and forcing their rule upon the unwilling natives, it would be hard to deny that it was because of these Spaniards that there has been a strong sense of the unity of interests, a common national consciousness among the inhabitants of the scattered islands unified by Spanish rule. The Filipinos are those Malayans who from a common grievance against the Spaniards were brought together to form a nation and overthrow the oppressive alien government. The population of the country is very rapidly increasing along with the development of its enormous natural resources. At present the number may be estimated at over 12,000,000 of whom about 91 per cent are reported to be Christian, and the rest are pagans and Mohammedans. Of the foreign residents there are about 60,000 Chinese, 10,000 Japanese, 12,000 Americans and Europeans and 1,000 miscellaneous kinds, including a few Hindus. There are no social restrictions like those obtaining among the Hindus in India and consequently the foreigners freely marry the natives and propagate a mixed type of Filipinos called the mestizos. These mestizos being generally the products of the various towns and cities, grow up at a greater advantage of education, sanitation and other facilities of modern life and constitute a great majority of the advanced group of the Filipinos.

The census of 1918 shows that 40 per cent of the people have agriculture as their occupation while about 13 per cent are engaged in manufacturing and mechanical pursuits. Of course, the period of more

than a decade that has passed, means quite a change in the economic situation of the country. Many a Filipino labourer is detailed every year to work in the various plantations in Hawaii where they prosper and get settled. The country is rapidly developing its industrial enterprises under American supervision and in most cases with American money. In fact, the leaders seem to fear that this industrial development with American capital may keep the country, even when it is politically independent, long within the grip of the Americans. Hence there is a movement in the country, to persuade the natives to invest money for the exploitation of its natural resources and thus free the country from the economic bondage of America.

The people have accepted the western standard of living, although in the provinces most of them still live in their old ways with growing tendencies towards the new. The American business efficiency seems to be behind this psychology of Filipino modernism which welcomes all the fashions and ideas from across the Pacific and thus opens up a most flourishing market for various American industries. Whether or not the country has been well mobilized to make its demand for independence felt in America, it does not seem to be far behind getting quite automobilized and the native carromatas that quietly drive through the streets of its towns and cities, do not seem to promise a bright occupation for posterity. American automobiles, trucks and omnibuses are facilitating the transportation of both living and non-living things. American ways and manners

seem to be rapidly gaining popularity and the latest Paris fashion is not without its votaries. Although rouge and lip sticks are not yet quite in vogue and probably confined to the Euro-American community, face-powder has come to stay and has got to be a necessity rather than a luxury. Bobbed-hair and the short skirt may not be unknown among the fair Filipinas but probably have to wait a while to court popularity, or premature intrusion may occasion total banishment.

The number of clubs and societies, some of which, after American fashion, bear Greek names, is also increasing. Western ball-dancing is a common feature in the usual programme of these organizations. The people in general have acquired a real habit of ball-dancing and the numerous cabarets have their professional *bailarinas* who serve as partners of the male visitors. Indeed, ball-dancing seems to be the most popular amusement of the Filipinos. American vaudeville with its artistic thrill of the bare-bodied female dancers, popular jazz, sensational talkies and exciting cinemas are all catering to the everyday social amusement of the people. Along with all this lively modernism from America, one may find also the introduction of poker-game, race-track, and a good many road-houses. A local sociologist says, "We have in the Philippines 72170 licensed establishments where the leisure hours of approximately 2,000,000 inhabitants are exploited and commercialized."

The Filipinos receive regular instructions through the columns of the important newspapers,

from some Americans, probably well paid, as to how they should conduct themselves in their everyday life. One Dorothy Dix who appears from her picture published everyday in those papers, to be an aged American lady, is engaged in the work of guiding the heart of young people in their prospective adventure into conjugal life. Another American lady tells the people, in the same way, about many forms of etiquette. There is also the American adviser to tell the people of the various kinds of dishes which make high class food. Thus the people receive their daily lessons on moral, social and physical health.

About the spiritual health of the people the Americans are not indifferent either. In this respect the Spaniards have done much more than the Americans can ever think of doing. The census of 1918 shows that out of 9,332,960 Christian Filipinos (91 per cent of the whole population) 7,790,937 are Roman Catholic, 1,317,448 Aglipayan and 124,575 Protestant. Under the Spaniards the native Christians were, of course, all Catholic, but as an inevitable consequence of Spanish sacerdotal savageries, there was a strong reaction during the period of revolution, against this Church Order and the installation of a new order under native bishopric. The Catholic Church would not admit any native Filipinos into the higher offices of the Church, although the doctrine of brotherhood was alleged to be its ideal. The new nationalism of the people could not tolerate it and an independent church was founded with a native Bishop, Rev. Gregorio Aglipay. As

the protestant Americans are now here, it is expected that the work of bringing them into the protestant fold should proceed. The Catholic Order, however, is very strong and most of the rich Filipinos are Catholics. The friars with all their checkered career, still rule over the public conscience and are possessed of immense wealth of the land,—a fact which has made the Islands known as friar-land. Under the American Government the Roman Catholics from America have come to occupy the higher offices of the Church once filled by the Spaniards. But protestantism is steadily gaining ground. The Y. M. C. A. is here, the various protestant denominational churches are also here. The native protestants however, have to attend their separate churches as the Americans prefer to keep their own church purely white and even the Y. M. C. A. of the Filipinos is separate as they are not admitted into the Y. M. C. A. of the Americans and Europeans. They all think they are good Christians although the Catholics are not sure about the non-Catholics just as the protestants are sceptical about the Catholics. They agree in one common trait, however, which is intolerance of all non-Christian faiths. The people under the supervision of these western religious heads, have assimilated the cult so successfully that they are often heard to say with great confidence, "We are the only Christian people in the whole heathen Far-East."

Besides the above situations many of which probably exist in spite of the Filipinos, there are other things which they really appreciate, from

their American masters. A splendid educational system based on the principle of democracy, is rapidly wiping out the illiteracy of the people. Many American teachers are detailed every year to teach in secondary schools established in large number all over the country and when there is lack of money, the Vice-Governor General would go even so far as to appeal to America for funds in the educational interest of the Filipinos. In response to such an appeal, he received last year about ₱320,000 from the people of America. All Filipino children, however, have to begin their education through the medium of English and the native vernacular naturally falls behind in the progress of their studies. Indeed some of the Filipino leaders even favour the idea of making English the language of the people, while there are some again who would oppose it vehemently in favour of their own Tagalog which is the language of a very large number of the Filipinos and is regarded as one of the sweetest and most perfect of all languages of the world. With the spread of education under the American system, English is bound to be popular. Some people have already taken up the habit of using English even in their private conversation. They generally sing in English though once in a while they sing Tagalog songs but the tune is always western, and as they play all those American games, they yell like Americans too. At any rate, education seems to be one of the greatest contributions of the American rule in the Philippines. That the government takes all possible interest in it is clearly evidenced in its annual bud-

get. For instance, in the budget for 1930 the total estimated income is ₱77,652,690.00 and the proposed expenditures ₱77,634,398.00. Out of these expenditures the Department of Public Instruction is to receive ₱22,234,735.00 and the University of the Philippines, a purely state institution, ₱1,865,000.00 that is 28.7 per cent and 2.4 per cent respectively of the total expenditures. Education, therefore, is spreading very fast. Besides, the people themselves take the initiative of establishing more educational institutions without government aid. There are in the capital city of Manila with a population of about 280,000, four large universities and many other independent colleges for men and women. Education is free up to the High School grade and more than 75 per cent of the people are literate, the progress being made within the period of the last thirty years.

The educational institutions are in their scope, developing so rapidly that in the course of a few years, the Philippines will probably compare very favorably even with Japan. Foreign students are already being attracted to take advantage of this system. Many Chinese and Siamese students come every year to study in the University of the Philippines where one can also find American students studying for their higher education. Its various art and science colleges are staffed with efficient scholars trained in Europe and America, while its school of military science is an evidence of government's sincere desire to prepare the country for self-defence.

In this and many other respects the government shows its sincerity to help the people attain progress as the Americans understand it. In fact, the political tutelage of the Americans, does not carry with it all the horrors and humiliations of alien rule. In the management of the government even a stranger can in a few days, discover that theoretically the Americans are ruling over these people as revealed by the flying of the American flag at the top of all government and semi-government buildings, but in practice he will be surprised to see that the Filipinos already have what in other subject countries will, in all probability, be complacently accepted as Home Rule. The voice of the people in all affairs of the government, seems to be almost supreme. The internal management is practically in the hands of the Filipinos. As President Coolidge in his reply to the "independence resolution" of the Philippine Legislature, said in 1927:

"The standards of living have been raised, a splendid educational system established, the fundamental rights of the people preserved. They have the rights and privileges of American citizens without the obligations. They pay no federal taxes, are exempt from exclusion provisions of our immigration laws, do not pay for the defence or diplomatic services... In the islands the officials of the municipalities are exclusively Filipinos, as are the officials of the fully organized provinces. In the central government the legislature is made up entirely of Filipinos and possesses powers which no legislature has in this country. The lower judicial

officials are all Filipinos. The judges of the first instance, with but two exceptions, are Filipinos, of the justices of the Supreme Court four of the nine are Filipinos and the Chief Justice is a Filipino. Of the heads of the executive departments, six in number, five are Filipinos. The Attorney-General is a Filipino. Prosecuting attorneys throughout the islands are Filipinos. The personnel of the Bureaus of Civil Service, Treasury and Commerce and Industry is entirely Filipino, and of the Bureau of Customs and Bureau of Posts is more than ninety nine and half per cent Filipino. The American officials are but one and half per cent of the total in the government."

This statement of the ex-president of the United States is true to the very letter, although above all these governmental privileges accorded to the Filipinos, there stands supreme the veto power of the Governor General who is an American appointed by the President with the approval of the United States Senate. Besides, the Constitution of the United States being not applicable to the Philippines, the latter is entirely at the mercy of the American Congress, in which the Filipinos have no vote. However, as a rule, the policy of the present Governor General Mr. Dwight Davis, is like that of his predecessor Mr. Stimson, quite liberal and he freely mixes with the people and listens to their grievances. The residence of the Governor General has no special palatial outlook to distinguish itself from one of an aristocratic Filipino family,—no show of police guards at its different gates to strike fear at the

heart of the passers-by. There are no barriers, "no tedious formalities for people of any position or no position, to seek interview at any time with their Executive Head. As he gets only P3000 a month, there was a proposal to increase his salary but he wrote to the authorities at Washington, disapproving of the idea and suggesting that the money should rather be used for some more urgent cause of the Philippines. To give his residence a more stately appearance, there was another proposal to build a new residence which he equally disapproved saying that the present residence was good enough for many years to come. He is, in no sense, a political aristocrat and seems to be an honest and industrious worker for the good of the country.

The Filipinos are not ungrateful. They sincerely admit the benefit they have derived from three decades of American rule. But as the Senate President Mr. Quezon who is also the political leader of the country, has said, "We would rather be governed like hell and do it ourselves than like heaven and have it done for us," the people want their country to be ruled absolutely by themselves. It is remarkable that this political ambition has entered every home and hearth and men and women nay, even the little school-going children say with fullest conviction that their country must be free. Even the Filipinos of high official rank actively take part in all political agitation and the authorities of the State University not only freely criticise the American policy with regard to the Philippines but also adopt various means to encourage the students to

support the political movement of the country. What a great contrast it makes with the present when one remembers the time of Rizal! What a touching appeal arose from his intensely patriotic soul as he tried to awaken the young people from their slavish torpor! Through the lips of Father Florentino, one of the characters in his "El Filibusterismo" Rizal spoke, "Where are the youth who will consecrate their golden hours, their illusions, and their enthusiasm to the welfare of their native land? Where are the youth who will generously pour out their blood to wash away so much shame, so much crime, so much abomination? Pure and spotless must the victim be that the sacrifice may be acceptable! Where are you, youth, who will embody in yourselves the vigour of life that has left our veins, the purity of ideas that has been contaminated in our brains, the fire of enthusiasm that has been quenched in our hearts? We await you, O youth, come for we await you!"

And now, Senator Osmeña, another great leader of the country, on his return a few months ago, from abroad, spoke publicly in favour of a kind of government in the Philippines similar to that of Canada and it was followed by protests from various quarters of the country. The Philippines Herald of December 5, 1929, published, "Two thousand students of Ilocos Norte gathered here (Laoag, I. N.) tonight at the foot of Rizal's monument and adopted a resolution requesting Senate President Quezon and Speaker Roxas to petition the President of the United States, the Congress and the great and just

people of America to grant full sovereignty to the Philippines. The gathering expressed itself against a dominion form of government similar to that of Canada. The meeting was for a Philippine Republic patterned after that of the United States with full powers to deal with independent nations..... All the secondary schools here were represented." Similarly the students of the University of the Philippines are now planning to "organize an Independence League designed to be the nucleus of an island-wide student organization supporting the independence campaign plan of Speaker Roxas."

This, no doubt, is a phenomenon that makes a country really fit for attaining independence. The Filipinos under the American Government do not suffer from the denial of any civic rights. Their economic condition, education, sanitation, indeed all that come to the lot of the most fortunate people in their daily walk of life, are the shining realities that leave no room for reasonable complaint against the existing system and yet, while recognizing all these benefits and expressing their gratitude for them, they do not seem to forget that around these bounties there is always an all-enveloping shadow of political tutelage which, by its own nature, turns the rights and privileges of the people into mere charities and makes the achievements and progress of the country a glaring compliment to the presence of the alien people even if the progress be the result of purely native toil. Here is an instance: "Much as one may deprecate saying it, no examination of the facts to-day will discredit the general

statement that whatever has been done for the advancement of the Filipino people in the last quarter century has been done by America, Americans and Filipinos under American guidance. Whatever has been done to their harm, loss and oppression has been done by the Filipino himself, unguided." ³ Comment is unnecessary.

They are a worthy people and have given sufficient blood for the redemption of their country. Revolt after revolt against Spanish barbarism cost them many lives, sometimes a whole district was depopulated. Their Rizal, Luna, Bonifacio, their countless martyrs publicly shot in Cavite, in San Juan del Monte, in Fuerte Victoria, at Bagumbayan, oh, in so many places! How can they forget the cause of their worthy forebears whose passionate exhortations, bitter sufferings, infinite sacrifices are still fresh in the memory of many Filipinos! How can they give up the cause for which so many thousands of Filipinos weak as they were in power, challenged American aggression and bravely courted death in the battle-field, to save the honour of their country! It has been said by an official of the American War Department that in their war with the Filipinos after the latter had fought and vanquished the Spaniards there were, as reported by commanding officers 14,643 killed and 3,297 wounded..."As to the number of Filipinos whose deaths were due to the incidents of war, sickness, burning of habitations, etc, we have no in-

³ Katherine Mayo, *The Isles of Fear*, p. 64.

formation." These sacrifices were witnessed by many Filipinos who still survive to infuse that noble sentiment into the heart of the young generation.

They have fought enough and as they clearly realise what the present war power of America is, they know very well the futility of the old method. In their struggle for national emancipation, the Philippines and India work under different circumstances. While India with her three hundred and twenty million people, is dealing with a power of a comparatively very small population (40 millions), the Philippines with a population of about 12 millions only has to deal with one of the world's strongest military powers backed by a population of about 113,000,000. India has at least, the numerical strength of her population which may develop other powers to cope with her political anomalies; but the Philippines lacks that power though possessed of a real passion for national honour, an intense desire for complete independence. While England may not get on quite well without India, the Philippines is even said to be a burden to America. So the Filipinos have taken up moral persuasion as an effective method to gain their end. Theirs is an appeal to the religious feelings of the Americans,—"We entreat thee, O most gracious Father, stay Thou the hand that would smite our liberties. Send forth Thy spirit unto our rulers across the sea and so touch their hearts and quicken their sense of justice that they may in honor keep their plighted word to us." Beneath the thickening mass of dollar-hunger there still lies the old colonial religiosity of

the Americans and if the greed of the American financiers can be overcome, this pious appeal of the Filipinos may some day evoke a favourable response.

They are such a lovely people, ready to make any kind of sacrifice in the name of their national independence. Whenever the leaders appeal for funds to meet the expenses of the independence movement either in Philippines or in America, their response is immediate. The way they commemorate every year, the most tragic death of Rizal, their greatest national figure, is so deeply impressive even to a foreigner who has never heard of Rizal, clearly shows how religiously they hold to his sublime idealism. The Filipinos make the most faithful followers and had Rizal been born again amidst this confusion of the age, these people by his leadership would have attained a very high place in the Orient.

The Americans whose political idealism is founded upon their wonderful Constitution cannot advance any moral justification, without being inconsistent, to keep this people in subjection taking advantage of their superior war power. By leaping into this imperialistic game in the manner of others whom they once deprecated they are gradually forfeiting the high place of honour which once they occupied in the heart of the suffering humanity. Moreover, after the passage of the Jones Law in 1916, they can hardly dodge the question time and again, as they are doing in the Congress at Washington, without proving their insincerity in this matter. It has been said in the preamble of the

Jones Law, "Whereas it is, as it has been, the purpose of the people of the United States to withdraw their sovereignty over the Philippine Islands and to recognize their independence as soon as a stable government can be established therein." The Filipinos received this declaration with "an outburst of wild enthusiasm," and gladly set themselves to the task of establishing a stable government. That they have done so can hardly be denied. One can of course, point out if he so desires, many defects still, in the present state of the Philippine Government but that should not be an excuse for prolonging the American sovereignty in the Islands, for, the same thing may be said of the American Government, defects may as well be discovered at Washington to question similarly the right of the Americans to rule themselves. There is at present a fresh excuse that economic development should precede political independence. Is it not rather putting the cart before the horse? President Palma of the University of the Philippines has answered it well, "Let it be understood that I do not look at the question from the point of view of an American in the sense that economic development should be a prerequisite, a *sine qua non*, to the granting of our political freedom. I believe that, in obedience to the dictates of a sound theory, economic independence should not be regarded as a prerequisite to political freedom, because the contrary is true in the natural order of things. The desire to be free precedes that of our material well-being. Without freedom what encouragement is

there for man to work out his fortune and prosperity; nor what security has he that he shall not be dispossessed of his fortune while he comes under the dependency of another?" Economic development under alien rule tends to popularise the existing system and lulls the whole nation into a placid contentment arising out of a diminishing scarcity of living. The people in general can understand the meaning of their struggle for political emancipation and wholeheartedly offer their cooperation as long as they suffer from economic uncertainty and feel the pinch of life but when they find a reasonable guarantee for having the bare necessities of life within their reach, they hardly care as to who rules the country. Besides, under a state of growing economic improvement, people slowly get used to an increasing softness of life which continually disuades them against many hardships so unavoidable in all struggles for independence. Then even the leaders may yield to the temptations of the government and be easily bought. The public mind may be formed in its favour so that if still there happens to be any agitator, he may be easily clapped into the prison-house without public protest. Thus the people slowly forget their sublime idealism and then... Well, the Filipinos can hardly afford to forget the case of the Hawaiians.

There are certain situations in the existing state of things among the Filipinos themselves, which seem to demand a thorough and unprejudiced study by national thinkers. Much of the Moro problem may be solved if the Christian Filipinos fer-

get the old attitude toward their Mohammedan brothers, as was created in them by the Spaniards. Even to-day there is the general habit to mean by Filipinos only those who are Christian while the Mohammedan Filipinos are just Moros. Senator Hadji Butu from the Mohammedan Constituency said in answer to a question about Philippine Independence, "Moros want an American protectorate such as Cuba has. Under American rule the Moros are free to exercise their religion and retain their own customs and local rule. If independence were granted only on the insistence of the Filipinos there will be the danger of disastrous disturbances." This shows the fear and distrust which the Mohammedan Filipinos harbour against the Christian. A few hundred thousand Mohammedans among millions of Christians can bode no evil and be easily won into their confidence if the Christian Filipinos would give up their superiority complex in their dealings with the Moros. No less in importance, is there at present a social situation which has evolved out of a rapidly growing number of various types of mestizos like the Anglo-Indians in India with the only difference that while in India the Anglo-Indians profess a faith different from that of the majority of the Indians, in the Philippines they are all Christian. The pure Filipinos could not be said to be ready to adjust themselves socially with these various types of mestizos, while the latter are sadly divided by race prejudice among

* Quoted by George S. Johns, Editor, the Post-Dispatch, in the Manila Daily Bulletin, Dec. 2, 1929.

themselves. The increasing number of Filipino-American mestizos is a problem more distinct than the others. These mestizos are educated along with the American children in separate schools and Churches and thus grow in complete sympathy with things American. They will thus constitute a powerful community, American by habits, tastes and tendencies though Filipinos by legal rights and privileges. There is another problem, though at present not so articulate, but one can see how it is shaping itself behind the thin veil, as the American protestant mission is rapidly carrying on its proselytizing business among the Catholic Filipinos. Protestant faith is slowly but steadily growing in importance to the great displeasure of the Catholics and time may come when sectarian feuds will assume a degree so as to constitute a situation seriously impeding the peaceful progress of the country. And above all the uninterrupted flow of Westernism in this tropical East deserves serious notice of all who think of the permanent good of the people.

But the Filipinos are so full of ambitions if once they could attain their political independence. The new enthusiasm released from the present measure of self-rule and wedded to the great awakening of the East appears to be conceiving a glowing future for the Philippines that it may usher into existence a true Malayan Renaissance with the Filipinos in the vanguard. A young Filipino writes, "There is need for the awakening of the racial consciousness of the Malay peoples; the

strengthening of the ties of kindship and tradition that has bound them for ages; the consecration of the ideal that has united their fathers before their land was darkened by the white man's shadow; and the reaffirmation of their faith in themselves as a people, in short there is need for a Malayan Renaissance... It has been forgotten that the Malay, like his conqueror, was an empire-builder, building on the scattered islands of the tropical seas the great and magnificent empires of Sri-Visaya, Majapahit and Menangkahan. Ruins they are now in the great pile of imperial debris, yet they are proofs of his skill in the art of state-building." Thus he proceeds to describe the valiant character of the Malayan race and urges his people to keep in mind the task of achieving a Malayan unity. "In her (Philippines) ideals," he continues "she must visualise the portentous significance of her position; in her national program, she must include the unification of the Malayan peoples; in her political aspiration, she must plan the extension of her influence over her sister nations to the end that this contemplated union, if realized, shall have a guarantee of solidity and endurance." Similarly another young Filipino writes, "Like the crusaders of old, but by means of intellectual confession and spiritual communion, the Filipino people are called upon to propagate in the Orient the gospel of Christianity and the seeds of democracy... Let a sovereign Philippines transmit to rising Japan, to chaotic

*⁵ Mr. Pedro G. Albano, *Isagani*, February 1926.

China, to awakening India, to slumbering Java, these two uplifting forces in world progress... Christianity-and democracy."⁶ All such effusions are the sign of a new vitality and deserve to be applauded. Indeed, it is a good sign, for it drives away the inferiority complex of the people long enslaved. But the Filipinos should remember that to lead others one needs power of initiative and originality and not treading upon old paths with which the world is well acquainted. Anyway it seems somewhat clear why the Philippine Islands with all these movements, hopes and ambitions, was designated by Miss Katherine Mayo as the Isles of Fear.



⁶ Mr. Celedonio P. Gloria of U. P. The Significance of a Sovereign Philippines, *Isagani*, March, 1925.

CHAPTER II

MORE THAN NEIGHBOURS

Professor Dixon, the distinguished anthropologist of Harvard University, in an address before the students of the University of the Philippines spoke about the ancient civilization of the Filipinos. He referred to the various striking evidences which Professor Beyer has been able to gather after years of careful and systematic investigation into the possible sources of the land, archeological, ethnological and traditional. It will be quite an interesting and valuable study when Professor Beyer's three modest volumes now in preparation will be out to show the racial and cultural background of the ancient Philippines. This insular region, although cut off by the vast expanse of water and remote from all the possibilities which brought the ancient East and West into close contact, was able to attain, a state of social evolution at a time when the continent of Europe excepting Greece and Rome was not far advanced from its jungle life. "When the inhabitants of England were wearing skins, painting their bodies with woad and gashing their flesh in religious frenzies, the Filipinos were conducting great commercial marts

in which were offered silks, brocades, cotton and other cloths, household furniture, precious stones, gold and gold dust, jewelry, wheat from Japan, weapons, works of art and of utility in many metals, cultivated fruits, domesticated animals, earthenware and a variety of agricultural products from their rich volcanic soil.”¹

To many parts of the civilized world this may be a real surprise inasmuch as the Filipinos as a people were hardly known until recently when their struggle for political independence has served to attract the attention of outsiders. It has been said that the Philippines were discovered by Captain Ferdinand Magellan in 1521. Such discovery of the Philippines means, of course, as many other discoveries, that the country came to be first known to the West at that time. There is no truth, however, in calling it a discovery when the land had established its intimate relationships with different parts of Asia nearly as long ago as the birth of Christ. Indeed the Philippines formed an integral part of the cultural existence of greater India in times long gone by and there was a lot of truth in Filipinos being called *Indios* or Indians by the Spaniards, however slightly their arrogance might have used such designation. India’s innumerable misfortunes wrought by ceaseless invasions from the perilous north-west frontiers compelled her to concentrate all her energy and use it in self-defense while otherwise it might have been expended in

¹ Charles E. Russell, *The Outlook for the Philippines*, p. 30.

vitalising her larger self which was rapidly growing in a process of cultural expansion. The rising power of Islam in India and in her extensive far-eastern colonies in Malaysia brought about her political prostration and then cut off the different lands of the Far East from all the possibilities of cultural inspiration from the home land. In the Philippines it was about the middle of the fifteenth century when Islam appeared in the south and was driving northward,—an event which was “forestalled by the coming of militant missionary Spain.” When in the sixteenth century Spain got her foothold well secured in the islands she was able to perfect what Islam initiated,—the complete isolation of the islands from the cultural influence of India.

Along with the process of Christianising the people, the Spanish missionaries in their extreme religious zeal lost no time in trying to destroy the very tradition and culture of the land. Those who are acquainted with the early history of Christianity need hardly be told about the most tragic destruction of Roman culture and civilization by Christian fanatics, the most inconceivable horrors of Spanish Inquisition. The same fanaticism appeared in the islands and played its part. “With a blind zeal to emulate him of Alexandria, the Spanish enthusiasts burned these books (the early literature of the people) as works of the devil and thereby destroyed knowledge priceless to succeeding ages; the few that escaped the flames testifying poignantly to the irreparable loss. A small collection of them was recently discovered in a cave in the

Island of Negros and the ethnologists have hopes of others that may have escaped the sharp eyes of the devil-hunters." ² The iron rule of the worthy Spanish mediators of God, in the islands for more than three centuries has besides its usual iconoclasm, succeeded in carving a deep impression of the peculiar Westernity in the name of ever-fulfilling Christianity, on the plastic mind of the helpless people whose Oriental Soul has been shorn of its ennobling influence over the Filipino life. The noble people of the islands, few as they were in number, stand almost unrivalled in the history of the Orient in their heroic attempt to throw down the shame of the Oriental life. Almost every generation the people repeated their organized revolt against Spanish rule—a fact that led Mr. Russell to call the country "the Ireland of the East." The establishment of the Spanish colony began in 1565 and from that time to the great Revolution of 1896 there were according to Mr. Rodriguez, about one hundred uprisings, real rebellions against the Spanish rule in the Islands. It is easy to surmise that behind all these struggles there was a strong directing force engendered by people's protests against the Hispanization of the Filipino life. The Filipinos as a people, had by their racial and cultural affiliations, developed their own culture and tradition in wholesome conformity with Oriental disposition, allowing out of their natural bent, a slow infiltration of Indian civilization. Indeed, the whole-

² Charles E. Russell, *The Outlook for the Philippines.*
p. 28.

some contact between the ancient Hindus and Filipinos through extensive commerce, and the subsequent settlement of many Hindus from Indo-China and the neighbouring islands along with the natives had brought the succeeding generations of the Islands into more intimate relationships with the men and things of India. The obstruction thrown by the Mohammedans and then by the Spaniards caused a gradual forgetfulness in both countries about their cultural as well as blood relationships and these several centuries of separation have made the two unfortunate countries almost strangers to each other. Fortunately, however, the present growth of national consciousness has caused a new impetus to peep into that old forgotten history of the Filipinos and this will in all probability, be followed by a growing desire to revive their old relation with India.

Now, who are these Filipinos? Mr. John Foreman says, "The expression 'Filipino' neither denotes any autochthonous race, nor any nationality, but simply one born in those islands named the Philippines."³ This is, of course true to a certain extent, for there is one racial type called the Negrito which is regarded by some as indigenous.

In the prehistoric Philippines, the human inhabitants seemed to have been of three different types, although the very dark pigmy people "with frizzled black hair" who are called the Negritos, or *Aetas*, or *Balugas* are said to be the earliest. The other two are the Indonesians and the Mongoloids.

* *The Philippine Islands*, p. 165.

The Negritos will probably correspond to some of India's hill tribes such as *Kols*, *Bhils* and *Santhals*, although in height and nature of the hair they may show some divergences. The Monogloids might have been settlers from South China with which country the Islands had commercial intercourse. The Indonesians were a fair-skinned, tall people with little or no Mongoloid blood. Possibly they had some blood relation with the ancient people of South India although a definite historical origin of the Indonesians is yet to be traced. Pure Indonesians are still to be found in Borneo, Mindanao and Northern Luzon. The people of Malaysia are nearly half of this Indonesian type. But a great majority of them are now mixed with the Mongoloid race. The Malaysians, therefore, are mostly a mixed race of Indonesian and Mongoloid blood. The real Filipinos, I mean those who had built up in the Islands a splendid civilization long before the Spaniards were ever heard of, are supposed to be originating from this Malaya race and had "the customs and ceremonies, all of which were derived from the Malays and other nations of India."⁴

It is indeed, an interesting study how the civilization of India came to the Philippines while there was no military conquest, no method of compulsion by the stronger power over the weak. In ancient times there was in South India a powerful ruling dynasty called the *Pallavas*. They were in the zenith of their power from the middle of the sixth

⁴ *The Philippine Islands*, Edited by E. H. Blair & J. A. Robertson Vol. 40, p. 41.

century to about 740 A. D. Their kingdom extended over a great part of the Deccan. But the Chalukyas and later the Cholas inflicted heavy defeat upon them and caused the gradual disappearance of their power as a distinct race. These Pallavas were expert seamen and merchants carrying on an extensive trade with Malay Islands and Indo-China. Professor Beyer seems to be quite certain that the Pallavas founded colonies as early as the first century B. C. in Indo-China and Malaysia i. e., Cambodia, Malay Peninsula, Sumatra, Java and Borneo. Professor Dixon said, however, probably on the strength of the materials Professor Beyer is gathering that the early Hindu settlements in this part of the Orient might have been at a much earlier date. But the Hindu population in these colonies was greatly increased when sometimes in the fifth century, the Pallavas in South India were hard pressed by the coming of a large number of northern people. When Buddhism began to spread far and wide at the instance of the great emperor Asoka, it invaded these Hindu colonies and by the seventh century A. D. "Hindu Malaysia became Buddhist." The advent of Buddhism into the colonies meant some initial resistance from the faithful Hindus. Between the Buddhist converts and the Hindu colonists there began a great religious competition which revealed itself in the construction of many fine buildings and temples representing, "a high type of artistic development." In Indo-China the Kingdom of Champa was founded by Kaundinya who "came from the Pallava capital of Kanchi" in South India. In the twelfth cen-

tury King Jayavarman VIII founded an empire in Indo-China by uniting together the different kingdoms of Kambodj, Kambupura and Vyadhapura. This empire served as a centre of further extension of Hindu civilization toward the neighboring islands through trade and peaceful intercourse. There was, however, no motive of political domination. In Sumatra the Buddhists built a permanent city as their capital with many other cities around it. Thus here again was formed another Buddhist State, called the empire of Sri-Vishaya, the emperor himself claiming descent from the Sri-Vishaya royal house. The Capital of Sri-Vishaya was made another centre of Hindu influence which was spreading rapidly over the surrounding island regions of Malaysia. It was about the eighth century A. D. that from Gujrat in India there began a great influx of Caste-Hindus in East Java where they founded a powerful Hindu State in rivalry with the Buddhist State in Sumatra. It was the Hindu empire of Majapahit which was finally destroyed by the Mohammedans in the fifteenth century. These two rival states, according to Professor Beyer "made their influence felt throughout the island of Borneo and covered at least the greater part of the southern Philippines, and at times their influence was extended as far north as the island of Formosa."

Thus we find that Indo-China, Sumatra and East Java formed the three centres of Hindu influence over the neighbouring islands before the time of the Mohammedan invasion. Hinduism came to Sulu and to the southern Philippines from Indo-

China, long before Sumatran Buddhism had gained access there. This Hindu influence reached also the northwest coast of Borneo. The city of Bruni on this Coast "was the most important centre in northern Malaysia for the extension of Brahman influence in other islands and regions."

Soon after the twelfth century, several high officials or datos as they were called, at the court of Bruni, somehow incurred the displeasure of the Raja of Borneo and left the island with their families and servants. They sailed along the coast of Palawan and finally reached the island of Panay. They were called the Visayans because they came from the land of Sri-Vishaya. They encountered little difficulties in settling along with the native people. Some of the datos sailed further north until they arrived near Batangas where they finally settled with their families and servants. The descendants of these datos migrated in different directions, one group settling around Laguna de Bay and another in the Bicol Peninsula. On the other hand, the Visayans in Panay were growing again rapidly in population and thus spread over the whole island. The Visayans at present include all those people in southern Philippines, whose dialects bear close resemblance with that of the Panayans. There are also some people in Borneo numbering about three hundred thousand who are still known as Visayans. They still hold to their faith against Mohammedan aggression and maintain tradition closely related to Hinduism. Professor Beyer says, "It seems quite evident from a study of various facts that

the Visayans in Borneo and those in the Philippines are not only of common origin but also are closely allied to the peoples of South Sumatra. This term is almost certainly a direct survival of the spread of colonies from the pre-Buddhist Sri-Vishaya state into western Borneo and from there into the central Philippines and probably also into Southern Formosa." It should be borne in mind that Sri-Vishaya was a royal house to which the different royal families in Indo-China, Sumatra and Borneo traced their descent. Their states were therefore, associated with the name of Sri-Vishaya and the people were called the Sri-Vishayans. At any rate, it is now evident that Hindu blood came from southern India through a long course to these islands and became mixed with that of the native population. The ethnic relation of the Filipinos with the people of southern India is an interesting and worthwhile study which neither the Hindus nor the Filipinos who are now beginning to be conscious of their glorious past, can afford to overlook. Even today, after so many centuries of isolation caused by a people of entirely alien ideal and tradition, one will be surprised to notice the physical resemblance of many, if not most of the Filipinos in whom the infusion of western or Chinese blood is not so prominent, with the people of southern India.

This close ethnic relation of the Filipino with the people of southern India is further adduced by the archeological study of the land. The original script of the people has been traced to the south Indian character. The various forms of writing such

as Tagalog, Visayan, Pampangan, Pangasinan and Ilocano, show their distinct relation with such forms of South India scripts as Tamil, Telegu, Malaya-lam and Kenerese. In northern Philippines these scripts have ceased to be in use after the coming of the Spaniards who in their zeal for Hispanizing the natives introduced their own script to be used instead. In the south, Islam introduced by Makdum or Sharif Awliya who came from Arabia prevented their further use and the Arabic alphabet came in vogue. But some pagan mountain people as they are now called, are said to retain still the old scripts. "Careful study of these scripts," says Professor Beyer, "in modern times has shown that all the Philippine forms of writing most probably were derived either directly from Sumatran or from intermediate Bornean forms which are now lost. The Sumatran scripts in turn have been shown to go back to a South Indian origin just subsequent to the time of Asoka, which indicates that they were introduced into Sumatra with the earliest Hindu-Pallava colonies."⁵ Dr. David P. Barrows, then Chief of the Bureau of Non-Christian Tribes, Manila, once considered to be the best authority on this subject, says, "On the island of Java this race (Malaya) had some ten centuries before been conquered by Brahmin Hindus from India, whose great monuments and temples still exist in the ruins of Boro Budor. Through the influence and power of the Hindus the Malaya culture made a considerable ad-

⁵ *A History of the Orient*, p. 124.

vance, and a Sanskrit element amounting in some cases to twenty per cent of the words, entered the Malayan languages. How far the Hindu actually extended his conquests and settlements is a most interesting study, but can hardly yet be settled. He may have colonized the shores of Manila Bay and the coast of Luzon where the names of numerous ancient places show a Sanskrit origin."⁶

Dr. Pardo de Tavera, one of the most distinguished Filipino scholars says, "It is impossible to believe that the Hindus, if they came only as merchants, however great their number, would have impressed themselves in such a way as to give these islanders the number and the kind of words which they did give. These names of dignitaries, of caciques, of high functionaries of the court, of noble ladies, indicate that all these high positions with names of Sanskrit origin were occupied at one time by men who spoke that language. The words, of a similar origin, for objects of war, fortresses, and battle-songs, for designating objects of religious belief, for superstitions, emotions, feelings, industrial and farming activities, and agriculture were at one time in the hands of the Hindus, and that this race was effectively dominant in the Philippines."⁷ Again Mr. A. L. Kroeber, Professor of Anthropology, University of California, writes that "it is rather remarkable that the number of Sanskrit words is about twice as great in Tagalog as in Vi-

⁶ Blair & Robertson, *The Philippine Islands*, Vol. 36, p. 189.

⁷ *History of the Philippines*, Barrows, p. 93.

saya and the Mindanao dialects, in spite of the greater proximity of the latter to Borneo. This difference can scarcely be wholly explained away as due to our more perfect knowledge of Tagalog. It seems likely that the latter people received their loan words, and with them a considerable body of Indian culture, through direct contact with the Malay Peninsula or the coast of Indo-China which they front across the China Sea; and that the Sanskrit element penetrated Mindanao and the Visayan islands by way of Borneo." ⁸ The Hon. Justice Romualdez of the Supreme Court of the Philippine Islands, himself a real Filipino, derives his conclusion from G. A. Grierson's "The Indian Empire," published in "The Imperial Gazetteer of India." He says, "It seems clear that our dialects belong to the Dravidian family." ⁹ It should be remembered that the Sanskrit language being primarily the language of the Indo-Aryans, is entirely different from the languages of South India, used by the Dravidian people. That both the Sanskrit and Dravidian elements are found in the different dialects of the Filipinos goes to show that the influence of the Hindus of the Aryan type who had founded an empire in east Java and the influence of the Hindus of the Dravidian type who also had their empires in Indo-China and Sumatra, had been present in the Islands. It is, therefore, admitted as Justice Romualdez states, that the ancient culture of the Filipino people originated in

⁸ ⁹ *Peoples of the Philippines*, pp. 201-202.

⁹ *The Psychology of the Filipino*, p. 27.

India.¹⁰ Dr. Saleeby, however, goes further and points out "that Sanskrit terms were used by Malayans in general and by Filipinos in particular long before the invasion of Java and Sumatra by the Hindus of the third or fourth century A. D."¹¹ Dr. Saleeby, a member of the Philippine Academy, has made a special study of the non-Christian Filipinos and seems inclined to hold a different theory from that of the other students of Indo-Filipino relations, showing that the Filipinos were originally immigrants from India. He says, "And when side by side with the worship of such dewas and hantus we find that the head-gods of the Indian triad and the earliest Vedic gods still hold the foremost place in the minds and devotions of the hill-tribes of Luzon and Mindanao and are still spoken of by the Moros.... the inference certainly becomes clear that the relation which the Filipinos hold to the Hindus is very much older than the Hindu-Malayan civilization to which we referred above. It reaches far back into the period when the worship of the Vedic gods of India was the dominant religion of the homeland of the fore-fathers of the Philippine hill-tribes. For if we strip the hill-tribes of this phase of their worship and if we strip their dialects of the Sanskrit element which we have just described, we leave them nothing that would be commensurate with their arts and culture.... All of which goes to show that these deities constituted the indigenous worship of these tribes and that the original home of

¹⁰ *Ibid.*, p. 24.

¹¹ *Origin of the Malayan Filipinos*, pp. 25-26.

these tribes was somewhere in the continent of India, where such worship was indigenous.”¹²

Besides these facts of language relationship, there have been many other facts lately unearthed. It has been found that in the island of Masbate the ancient quicklime method of the Hindus, was used by the gold miners, to excavate the rock. The relics found in the island of Mindoro seem to prove as Professor Beyer thinks that it “seems to have been the very center of Hindu civilizing influences.” Mr. Russell says that “every settled town had a temple and most temples had collections of books.” They were written in the native characters on palm leaves and bamboo and stored with the native priests.”¹³ But unfortunately the Spanish people true to their typical western disposition to turn everything into their pattern destroyed the precious heritage of the people. It has been said that “One Spanish priest in southern Luzon boasted of having destroyed more than three hundred scrolls written in the native character.”¹⁴

About the interesting folklores Professor Kroeber thinks that they are “quite demonstrably of Hindu origin and all are cast in Hindu mould. Inasmuch as many of our own fables are also known to be of Indian origin or patterned on Hindu examples, it is not surprising that these tales from the Philippines have a strangely familiar ring in our ears. It is no wonder, since both we and the Filipinos

¹² *Ibid.*, p. 28; ¹³ *The Outlook of the Philippines*, p. 28; ¹⁴ Beyer, *History of the Orient*, p. 124.

have derived them from the same source.”¹⁵ Images of bronze, copper and even of gold representing the god Siva, one of the Hindu Trinity, have been discovered by archeological exploration. It is in Chao Ju-Kua’s description that “in the thick woods of Ma-yi, the ancient name for Mindoro are scattered copper statues of Buddha, but no one can tell the origin of these statues.”¹⁶ The islands received an abundant supply of brass, bronze copper, tin, armour and various types of weapons from India. “The characteristic sarong, turban, bronze bells, and armlets, and a variety of smaller ornaments appear to be Indian. The skin-tight trousers of the Sulu Moros are suggestive of Indian puttees.”¹⁷ The old names of coins used in the Islands are of Indian origin. Indeed, Indian influence is most obvious “in all the most highly developed ancient handicrafts of the Philippines. ‘The Indian culture’, says Professor Beyer, ‘made itself felt most strongly in the political, social and religious life of the populations among which it spread. Its material influence was relatively less important except perhaps in metal-working and in the art of war, though modes of dress and of personal ornamentation were also greatly affected. At the time of the Spanish discovery not only were the more civilized Filipinos using the Indian syllabaries for writing, but their native mythology, folklore and

¹⁵ *Peoples of the Philippines*, p. 197; ¹⁶ Blair and Robertson, Vol. 34, p. 185; ¹⁷ Prof. Beyer, *The Philippines before Magellan, Asia*, Nov. 1921.

written literature all had a distinct Indian cast. The same was true of their codes of laws and their names for all sorts of political positions and procedures. The more cultured Philippine languages contain many Sanskrit words, and the native art a noticeable sprinkling of Indian design. A strong Brahmanistic religious element was also certainly introduced, although it seems to have affected chiefly a limited class, as the mass of the people still clung to their more ancient pagan worship..... With the exception of recent European culture the Indian influences are on the whole the most profound that have affected Philippine civilization.”¹⁸

“There is no tribe in the Philippines, no matter how primitive and remote, in whose culture of today elements of Indian origin cannot be traced.”¹⁹ This cultural affinity of the Islands with India is now becoming a popular fact as the Filipinos are growing to realise their comparative relation with the East and the West. On the beautiful facade of the new Legislative Building at Manila, four large figures are carved. • One of them is Manu, the great Hindu law-giver symbolising the recognition of Philippines’ debt to India. The others are Lao-tze, the figure of Justice and the figure of a Spanish soldier. It is interesting to notice that the relation of the Filipinos with their two great neighbours is remembered through two great philosophers while their relation with Spain is represented by a soldier.

*¹⁸ *A History of the Orient*, p. 200; ¹⁹ Kroeber, *Peoples of the Philippines*, p. 11.

It has been already observed that the stream of Indian civilization flowing over the surrounding lands beyond, was successfully obstructed by the overwhelming power of youthful Islam. Simultaneously with the growing Mohammedan power in India and more particularly when that astute Mogul emperor Akbar had extended his power almost all over northern and eastern India, there began a fresh stream of Islamic force supposedly from Arabia toward further east in Malaysia.. Somehow they got foot-hold in Malacca and Borneo, caused the dissolution of the great empire of Majapahit in the fifteenth century and began slowly to establish power over the tributary states of the fallen empire. A new Mohammedan empire of Malacca was formed and to it the surrounding island territories were compelled to recognize allegiance. "Mohammedanism in the Philippine Islands began with the adventurers who came to Mindanao and Sulu from Borneo and Malacca during the latter period of the Javanese empire of Majapahit, of which these islands were political dependencies, about the close of the fourteenth century. After the fall of the empire, the Mohammedan states of Maguindanao on the island of Mindanao, and of Sulu, in the islands to the southwestward, came into being, about 1490 A. D., but thirty years before the discovery of the Philippine Islands by Magellan."²⁰ The rulers of these island states were formerly called Rajahs but now they bear titles as "Sultans".

²⁰ W. C. Forbes, *The Philippine Islands*, Vol. 2, p. '4.

With the spread of Mohammedan political power over the islands also began the introduction of Islamic culture. Arabic alphabet was introduced. "Arabic and Malay books on law and religion were translated into their native dialects and there are still extant manuscript translations of the Koran commentaries, books on law, magic and other literature, as well as original writings in major dialects of Mindanao and Sulu."²¹ With Islam there was introduced into the country a new form of government, new laws, a new alphabet, new science, new art, and new methods of warfare. Firearms were not previously known in the archipelago. The boundary line of the sphere of Islam in the Philippine Islands in 1565 was marked with forts, and was defended with cannon and lantakas."²² But the propagation of Mohammedanism was checked in less than a century by the Portuguese and Spanish invaders from Europe. Had it not been for the sudden arrival of these stronger military powers from the West, Mohammedanism would have spread all over the island group and made it really difficult for westerners to possess the land. "Further if for their sins and ours, the doctrine of Mahoma comes into their country—and it has already spread over nearly the whole of India as far as Malacca, Sumatra, Java, Burney, Maluco, Lucon and almost all other lands—if it should get a foothold there, and some have already entered there, it would be an insurmountable obstacle, not only

* ²¹ *Ibid.*, p. 6; ²² Najeeb M. Saleeby, *Origin of the Malayan Filipinos*, 1912, p. 6.

to cleansing the soul from such an obstinate error, but to winning the land; because they will enter straightway and teach the use of arms, munitions, and the science of war.”²⁸ But even in this respect both India and the Philippines should feel mutually interested. It is indeed, hard to believe that in the propagation of Mohammedanism in these far-eastern lands, the growing Mohammedan power, in India had no active share. It is quite possible to think that the triumph of Islam in India added a fresh impulse to the missionary zeal of the Indian *Mollahs* and *Moulvis* to dissolve the religious frontiers and carry the message of their prophet to these island regions. India’s contribution to the Mohammedan culture in the Philippines may not yet be quite well estimated but a closer contact of these worthy Moros with the seventy million Mohammedans in India may some day stimulate a research spirit to delve out the forgotten chapter of Indo-Filipino relations.

At any rate, Islam could not spread very far when Spain entered the land in the sixteenth century with her peculiar method of colonizing, the outstanding features of which, according to F. Jagor, a famous German traveller of the nineteenth century, were “raising the cross and thrusting with the sword.” As soon as they gained their political power over the people by an adroit method of placing them under the holy cross, they began to cut off all cultural influences from outside and took upon

²⁸ Blair and Robertson, Vol. 6, p. 199; Memorial by the General Junta of Manila to the Spanish Council.

themselves the self-imposed task of "civilizing the native." They did it quite well by starting with the most ruthless destruction of their glorious heritage and ending in creating almost a blind love for things western with the proportionate prejudice against the peculiarities of the Orient. Yet, they could not entirely isolate the islands from all contact with India. The Spaniards in these islands far away from home needed a lot of things both for themselves and for the natives, which to get from Spain meant a tremendous cost and a long interval of time while they could get them at a reasonable price and in a short time either from India or China. So the Spanish government in the islands allowed the native people to continue their commercial relation with India. The Moros were excellent pilots who showed wonderful nautical and trade experience in carrying on business with India. Among other things pans, tempered iron pots, salt-petre, iron, anchors, arms, biscuits, cayro (coir), white cloth and wearing apparel for convicts were their important merchandise.²⁴ "Those articles are brought every year in Manila from merchants of India at excessive rates."²⁵ From Bengal, the Islands used to receive "abundance of very fine cotton; quantities of sugar and rock sulphur; and a quantity of rice—for which, if it were not for Bengal India would suffer."²⁶ The Philippines used to import such fabrics as "the fine cambayas and kerchiefs

²⁴ Vide, Blair and Robertson, *The Philippine Islands*, Vol. 2, p. 116; Vol. 23, p. 80;

²⁵ *Ibid*; ²⁶ Blair and Robertson, Vol. 19, p. 315.

from Madras" which were "dyed with the beautiful and permanent Indian colors furnished by certain plants which are to this day unknown in Filipinas.²⁷ The superiority of the dyes of India no colony has been able thus far to imitate."²⁸ Recommendations were made for "instructors in weaving and dying from India."²⁹

It was, however, in the Indian ship-building industry in which the Spanish authorities in the islands appeared to be most highly interested. Indeed, they used to send appeals to the King of Spain for permission to have their ships built and bought in India. "The usual building of ships in the islands has so harassed and exhausted the unfortunate natives that it is necessary to have ships built for the Philippines in India and other countries where timber and labor are more abundant."³⁰ India built ships were preferred "for they sell them there made from an incorruptible wood together with a quantity of extra rigging made of *Cayro* which is better than that of hemp."³¹ Along with the ships they used to receive "quintals of cordage from India, the anchors and necessary grappling tackle."³²

It has been found also that the Spanish authorities in the Islands used to bring people from India to be used as slaves. Sebastian de Pineda a naval officer in a paper to the King of Spain recommended that "slaves be brought thence (In-

²⁷ Vol. 51, p. 254, 1801-1840.

²⁸ *Ibid*; ²⁹ *Ibid*, p. 256; ³⁰ Blair and Robertson, Vol. 18, p. 9; ³¹ Blair and Robertson, Vol. 18, p. 327; ³² *Ibid*, Vol. 6, p. 203.

dia) to serve on the Philippine galleys." There are numerous places in the most authoritative collections of "*The Philippine Islands*" by Blair and Robertson in which has been clearly mentioned the most nefarious slave-traffic in the islands from India by the Spaniards, although the same Spaniards were condemning slavery in the islands. This was probably because it served as a convenient means for the propagation of their faith. It is hard to believe that the Spaniards could so easily procure slaves from India where the orthodoxy of both the Hindus and Mohammedans would make it all but impossible to find people willing or compel them to leave their home and hearth for strange lands. It was probably from the Portuguese settlements at Daman, Dieu and Goa and the Portuguese piracy in the Bay of Bengal that the Spaniards used to procure slaves. Indeed, the civilized Portuguese were quite expert buccaneers who infested the coasts of Bengal, frequently attacked the innocent villagers and forcibly carried them away. The Portuguese reputation in India goes along with their introducing syphilis for the first time into the land and carrying away the innocent villagers, men, women, and children, forcibly out of it. The Spaniards had no permanent settlement in India and had therefore to depend upon these birds of the same feather to procure people whom they used as slaves. India's contact with the Philippines under the hegemony of Spain was, therefore, not of that elevated nature which had once inspired the Filipinos to quietly build up their own civilization. So the Filipinos

slowly began to forget their old intimate relation with the people of India. Add to it the deep prejudice which goes along with one's acceptance of the Western doctrine of love of Jesus Christ against those who do not profess that doctrine and it will not be hard to realize what kind of attitude the Christian Filipinos were forming towards India, her culture and civilization.

Again, it was in the year 1762 when British forces under Admiral Cornish and General Draper attacked and occupied the City of Manila; there were about 600 Indian sepoys with them. These Sepoys along with the British soldiers overran southern Luzon and the Visayas. When upon the formal termination of the war in 1764 the British withdrew from the Philippine Islands, many sepoys deserted the British forces and settled in the land. But they were just Sepoys,—soldiers who by their profession and training had but little knowledge of the cultured life of India and were probably living in their crude ways by the side of the native Filipinos. Their presence must have aggravated the existing cold feeling toward India as I have known from reliable source that the attitude of the Filipinos toward the descendants of these Sepoys who married Filipino women and settled in such places as Cainta and Taytay, near Laguna de Bay, does not seem to be quite so social although in language, faith, manners and customs they are said to be perfect Filipinos. It is, of course, conceivable that the Filipinos under the pernicious tutelage of the most insolent friars could

not retain their old attitude towards men and things of India. When the Philippine cultural tradition with its source in India, was destroyed and the Castilian culture was imposed, the helpless people deprived of all nobler inspirations of the surroundings could imbibe no other feeling but what the ignorant Spaniards had toward India. Not the scholars and philosophers of India that the Filipinos under Spanish rule had the opportunity to see and know but the slaves from India and the Sepoys. Not the wonderful philosophies of Sankaraharyya, Ramamuja and Sri-Chaitanya, which were then swaying the mind of the people, but the most humiliating caricature of Indian life which the Filipinos were taught to believe. Of the various achievements of Spanish rule in the islands the one that seems to be really surprising, has been the forging of the attitude of the Filipinos, Oriental as they are, toward things Oriental according to the Orthodox Western pattern. To the Filipinos, India, therefore has been no less mysterious and paradoxical than she has ever been to the over-confident West. Of course she began to be so with the coming of the Spaniards in the islands. Has she ceased to be so with the end of the Spanish rule?

The Filipinos within these thirty years of American rule do not seem to have found enough encouragement to break through the barrier that still prevents these two neighbouring countries from achieving their cultural rehabilitation. Indeed

the humiliating restrictions which the American government has imposed upon the Orientals intending to enter this Oriental land seem hardly to improve the situations that existed during the Spanish regime. When a person from some neighbouring Oriental land comes on a visit to the Philippines, along with many American and European passengers in the ship and finds himself especially selected to be the last one to be allowed to land before thorough examinations while his fellow-passengers had landed after formal inquiries or no inquiries, he with all his scholastic excellence, nobility of birth and power of wealth, is consigned to an insignificance which appears to be nothing short of a deliberate outrage on the people he represents. When one remembers the case of Dr. Rabindranath Tagore waiting at Vancouver for permission to enter the United States and the infinite humiliations to which he was subjected by the immigration authorities—a fact which compelled him to give up his plan and return to India, one can easily surmise the fate of many Orientals who are confronted with the same immigration law when they want to pay a visit to the Philippines. It is said, however, that there are about 500 Indian people at present residing in the islands. Most of them are merchants from Hyderabad, Sindh and Bombay while a few ignorant Punjabi Sikhs are working as watchmen. The merchants from India know their business and talk about it and the Sikh watchmen do their watching. But where is the possibility for the Filipinos to know the secret of Indian civilization, the mean-

ing of Indian life and tradition? In the different universities of the islands the different languages of Europe are being taught but none of the Oriental languages and consequently the people can hardly have a direct access to the great store of accumulated wisdom the mysterious Orient has been for countless ages so carefully preserving. The Filipinos grow to know the Indian people their own neighbours, nay, more than their neighbours, if history is in any way a determining factor of human relationships, through England and America, France and Germany—brothers and sisters at least form cultural standpoint, introduced to one another by the strangers from distant lands! No wonder we live so near and yet so far!

But how long can the artificial pumping machine make the stream flow upward when its natural course is always the other way, for it knows that without its relation with the source it is always in danger to dry up and be no more. Three hundred and fifty years under the tutelage of alien rulers in so many ways, the people of the Philippines have been obliged to put on an exterior which is a faithful imitation of the West. It has been a necessity during this darkest period of Oriental history, for otherwise these innocent people isolated from all active sympathy of their neighbours would have met with the same cruel fate as the Aztecs and Incas in America under the same Spaniards. But it seems impossible to believe that the soul of the people would long remain under the spell of that glittering exterior which by its alien and threaten-

ing character has not served to adorn the former. The new awakening of the East has caused in the Philippines, the usual tide to develop a tendency to turn. The Filipinos seem now anxious to study their ancient history. It will help them to know and again love their neighbours.

CHAPTER III

MEANING OF PHILIPPINISM

The beautiful city of Manila with its cosmopolitan population and rapid changes, is conscious of its position among the great cities of the Far East. Unlike the Indian and Chinese cities infested with a regular class of social parasites Manila can rightly be proud of having stamped out beggary from within its municipal area. It can also be proud of its wonderful sanitary arrangements, its interest in the cause of public health, the sewerage system, the method of discharging garbage, the beautiful roads and alleys, indeed all that make the use of the daily necessities of life safe and pleasant. Manila, the capital city of the Philippines has set an example before the whole country, of the secret of driving out the danger of tropical diseases. The authorities of the various great cities in India and China may profit much in the interest of their people, by visiting this country and studying its efficient municipal administration.

Manila has a cosmopolitan population. Races and nationalities from various parts of the world, are represented in the daily crowd which adorns the Escolta, the busiest trade centre of the city. How interesting it is to notice that many of the native Filipinos, in their physical feature, seem to show a great racial blend. Indeed I have been told that it is hard, if not impossible to find at present such a thing as the pure Filipino at Manila.

But the Malayan blood seems to assert itself most distinctly in all this race mixture. Unlike the great cities in India and China, Manila has a peculiarity of its own. When a tourist from the West visits Calcutta or Shanghai, he is conscious in numerous ways that he is in a different country of a different people with its different culture and ideal. There he meets the educated natives representing what that country represents and listens to the viewpoints in defence of their peculiarities. In Manila, however, there are a few native peculiarities, but they hardly seem to be quite represented by the cultured section of the people. Apart from the differences of physical feature, the educated Filipinos generally give the appearance of either the Spaniards or the Americans. That these peculiarities of the truly Oriental nature persist only among some of the masses, goes to show that the educated Filipinos do not defend them as worthy of their people. As the masses are scarcely educated enough to defend their time-honoured customs, these national peculiarities are in a slowly vanishing mood. Along with Manila's tropical diseases, its dirt and dust are to go all those that are reminiscent of the country's past and along with the modern ideas of sanitation, health and wealth let the rest of the West as well be welcomed.

And this is important. Manila forms the very centre of all national inspirations, good, bad and indifferent, which the people from different parts of the Philippines receive to guide their life. The prominent leaders of the land, the most important

institutions, the powerful newspaper organizations are all in Manila and the attention of the whole people is toward it. Here the people come to educate themselves in the various ways and ideas prevalent among the leading Filipinos and return home to spread them among others. So the situations among the natives in Manila are important in determining the future state of the Philippine civilization.

There is, however, an interesting contrast in the midst of this hasty westernization of the Philippines. Among the Filipinos of western tastes, one may sometimes discover a few persons with clearly a distinct outlook of their own. In physical feature there seems to be no difference, for the same Malayan blood is coursing in their vein; but there is one thing that distinguishes them from the rest—the Turkish fez. These people, the Moros as they are called, come from the island of Mindanao, to visit the capital city where the popular obsession of westernism hardly seems to affect their cultural individuality. There are again among the people some Chinese, more distinct than even the Mohammedan Filipinos. These people in their smooth black trousers, canvas shoes and buttonless shirts, carry on their peaceful avocations among others without forgetting their racial peculiarities. When one in Manila comes across a person with that glowing Turkish fez on his head and remembers the history of the Philippines, he feels constrained to bow in admiration before that worthy Moro who represents the sturdy spirit and the strong moral

back-bone against three centuries of Spanish vandalism. And the Chinese, those heirs of one of the most ancient and glorious civilizations, ridiculous as they may look according to some people, in their old national habits, give out through their usual simplicity, a wisdom of several millenniums. Those trousers, shoes and shirts still serve as a constant reminder of their Lao-tze, Confucius, Mencius and many other worthy ancestors. Their presence supplies a real lesson as to the importance of the glorious past in vitalizing the present and developing the future. A true thinker can hardly afford to overlook the truth that the West calls itself progressive by rapidly breaking away from the past and changing as fast as possible because the past of the West is in contradistinction to that of the East, hardly very inspiring. Unlike the East, the West, the 'progressive' West comes of an ancestry which probably deserves to be forgotten. To follow the West in this respect is to commit a national suicide. But perhaps this very difference has acquired for the Moros the reputation of their being backward, while the Chinese owing to their race consciousness are fast becoming undesirables. Of course, there may be other reasons, but this one seems to be a potent factor in shaping the rest.

This contrast naturally leads one to reflect upon the historical causes of the present Filipino psychology. Why does the oriental mind of the Filipino seem so unable to catch the real spirit of the Orient? The Orient in its characteristic aversion for noise and demonstration chooses to remain si-

lent even though it is not unconscious of the insults and abuses flung against it. While others may not be able to realize what this oriental characteristic actually means, it is expected that a member of the great family of Asia would not be misled by the ignorant criticism of narrow-minded outsiders. Japan has accepted some phases of western civilization, she has accepted them not by choice but by necessity. Yet the soul of Japan is most admirably alive and devotional to the silent message of the East. Behind the veneer of her dazzling modernism, she is carefully preserving her oriental soul and is ever appreciative of the ideal of the Orient. But in the Philippines the whole atmosphere seems to be so surcharged with a flaunting westernism as though she is going to be used as an effective instrument for future oppression of the Orient. Does it mean that unlike Japan the Philippines has accepted this westernism out of choice? To arrive at such a conclusion is to ascribe to the oriental Malayan a western soul. The truth is that the Philippines with its disadvantages of geographical configuration, fought and bravely fought against the coming of the intrusive West. The most immoral politics of the West with which these island people were hardly acquainted, came in under the persuasive and winning guise of religion, seized the power of the land and then began its work of ruthless destruction. The holy tradition of the Inquisition and the Crusade could hardly be expected to help the Spaniards understand the value of a people's heritage, so they successfully terrorised the

helpless natives and then used them as they pleased. For more than three hundred years the Filipinos have been tutored to regard their own culture as the work of the devil, so even what had escaped the notice of the devil-hunters was indirectly robbed of its inspiring influence over the native mind already inoculated with a sufficient dose of religious fanaticism. Besides, the people being long under the Spaniards and without any opportunity of cultural contact with the East, have grown to accommodate themselves with the Spanish ways and manners. The independent spirit of the bird as displayed in its struggling protest at the initial stage of its being caged, seems to settle down to slow resignation, as time wears on until it becomes well pleased in its caged life and loathes to go back to its former independence. It is natural for the Filipino mind thus formed by ages of Spanish tutelage, to feel more inclined to the dazzling West with its pomp and show and its vast acquisition of political powers than to the East with its simplicity, profundity and inward grandeur shadowed by a temporary misfortune.

This is, however, not in defense of many old customs which are bound to change yielding place to new. No people with its ever-surging vitality would choose to arrest progress by obstinately holding to things without regard to changing circumstances. The ideal of a people conscious of its own individuality, may remain constant in its essence while it seeks to change its form to suit the exigencies of time. As long as the people's integrity is not radically affected by foreign intrusion,

the changing forms, however different they may look from one another, do not fail to take the colour of the substance. This change of forms along with the advance of time is what generally goes by the name of progress. Progress means continuation, it is not breaking away from the past. For a people to break away from its past is to be cut off from its soul and become a moral invertebrate with no conscience of its own. The Spaniards knew that without diverting the thoughts of the Filipinos from their past it would be impossible to keep their permanent hold upon them inasmuch as their past would constantly remind them of their own distinct individuality and keep them indifferent toward Spain. So the ancient history of the people was deliberately thrown into a mist and the things that lingered in their deep-rooted habits, were at a progressive discount as the process of Hispanization was going on. Some of the native customs and ideas are still surviving inasmuch as they seem to be not injurious to the inculcation of Christian faith. And now the growing national consciousness in the land, is fast creating a desire to go beyond that Spanish period of Philippine history and realise the meaning of old Philippine life.

That the Filipinos were called Indians was not without its significance. Indeed, when the Spaniards first came to the Islands they saw that the Filipinos had many things in common with the people of India. Men in the Philippines as in India used the costume consisting of "a short-sleeved cotton tunic usually black or blue, which came below

the waist". Many of them and particularly those of Zambales used to "shave the front part of the head, but wore a great loose shock on the middle of the skull"—a custom which still obtains among the people of southern India and Orissa. They dressed in sarongs and on the head they wore the turban which they called *potong*. The women "adorned their hair with jewels, and also wore ear-pendants and finger rings of gold". Their cloth was a fine *tapis*, "a bordered and ornamented cloth wrapped around the body, which was confined by a belt and descended to the ankles." "Both men and women were in the habit of anointing and perfuming their long black hair which they wore gathered in a knot or roll on the back of the head". Professor Austin Craig says and it is also recorded in a Chinese book of 1349 by Wang Ta-yuan translated by Hon. W. W. Rockhill that the ancient people of the Philippines practised suttee. "There are some even", it is said, "who to make manifest their wifely devotion, when the body of their dead husband has been consumed get into the funeral pyre and die". And those women who did not die with their husbands were "never permitted to remarry". The religious cult of the Filipinos was not different from that of the Hindus. They paid homage to "fire, Sun, Moon, rainbow, to animals, birds and even to trees and to rocks of peculiar appearance."¹ "There was no old tree to which they did not attribute divinity; and it was a sacrilege to cut such a tree for any purpose.

¹ Elsdon Best, *Prehistoric Civilization in the Philippines*.

What more did they adore? the very stones, cliffs and reefs and the headlands of the shores of the sea or the rivers.”² Their God was called Diobata derived certainly from the Sanskrit word Devata. They abhorred the idea of killing any animals—a custom which reminds one of the Buddhistic cult of Ahimsa or non-violence and of the orthodox Hindus who would not eat any kind of animal flesh. “There are many swine, deer, and buffalo but he who wishes them must kill them himself, because no native will kill or hunt them.”³ They were extremely peace loving people and not given to the noises of town life. “With all the development of industry and trade during three centuries of Spanish rule, there had grown up less than half a dozen settlements of ten thousand inhabitants or over when the Americans took possession.”⁴

All these things are so characteristically Indian that without reference to the Filipino they may be taken by a Hindu reader for descriptions relating to India. While these customs have practically died out in the Philippines and have almost been forgotten, many of them in India, are still existing among her people and those that have ceased to exist are still fresh in their memory. It is said, however, that in the Philippines there are some places in the country-side where the people like the Hindus, still sing or chant their ancient myths bearing upon the old pantheistic ideas.

² Blair and Robertson, *The Philippine Islands*, Vol. 12, p. 256.

³ Ibid., Vol. 4.

⁴ A. L. Kroeber, *People of the Philippines*, p. 97.

With these and many other customs the Filipinos lived a life which even when judged from the records of the highly prejudiced Spaniards, was at that time no less civilized than the life of the Spaniards themselves who came to civilize them. Indeed the records of the Spanish authorities in the Islands, as embodied in the fifty-five volumes on *The Philippine Islands* by Blair and Roberson, seem to show that the Spanish vandalism succeeded in the Philippines because the Filipinos were too good and civilized to deal with them properly. Of the various traits which the natives gave out in their every day life, it has been found that they were liberal and generous, kind and affable, clever and intelligent. They were content with little and not covetous nor fond of wealth. They were brave and courageous, cool in danger and despised all acts of cowardice. They were not simple or foolish but docile and tractable. They were highly industrious and capable of hard labour. They were polite astute and respectful to their elders and, the aged. They were fond of study, devout and impressed by ceremonies. They were proud of ancestry, loved home and possessed family affection. They abhorred theft and were extremely charitable. Mr. Russell from his personal study of some of the natives who did not submit to Spanish tutelage, says that in his observation "no other people have a more rigid code of personal morality in sex relation." Especially about the Tinguians in Luzon he says, "There seems to have been among these people from the earliest

times a rather stern view of sexual morality".⁴ Dean C. Worcester speaking about the non-Christian tribes says that they "are a most attractive people, cleanly in their personal habits and of an excellent disposition. They are peaceable and law-abiding to an astonishing degree. Crime is almost unknown among them."⁵ "The Indians, said an early Spanish colonist referring to the Filipinos, "always seemed fine fellows to me. They are not changeable and rough like those whom we saw in Mexico, but tractable and urbané and of special intelligence and fine ability."⁶

Turning again to the present state of the Filipino life we may find that in spite of the rising tide of westernism in this eastern land, there are still a few remnants of the Philippine tradition lingering among some of the masses. How in the midst of the process of westernization for the last three and a half centuries there still happen to be these few customs and ideas of old is an interesting study. The truth, is, as it seems to me, that the comparatively less educated and the uneducated people, while they may be sometimes prone to imitate the better educated class as a natural urge to become 'gentlemen' and have a look at themselves, have not altogether been enamoured of the exotic customs and habits. The Filipinos being chiefly an agricultural people were not until recently so concentrat-

⁴ *The Outlook of the Philippines*, p. 37.

⁵ *Philippine Journal of Science*, 1906.

⁶ Blair and Robertson, *The Philippine Islands*, Vol. 37, p. 299.

ed in towns and cities and were, therefore, not so easily affected by modernism. The average people being more interested in their natural environment than in the customs and ideas from outside are slow to change. Moreover, the Filipino women who have not yet been infected with the western idea of competing with men, constitute a good conservative force of the Philippine tradition.

The following list from among the many old Filipino customs and beliefs will interest the Hindus no less than the Filipinos inasmuch as they still exist in both countries. India is a big country and I can hardly pretend to know all the customs and superstitions existing in her various parts, especially southern India which indeed, was the source of ancient Indo-Filipino relation; or, it might have been possible for me to aver that most of the still existing old traditions of the Filipinos bear intimate relation with many of those that are still extant in India.⁷

1. Holding religious procession during an epidemic.
2. Bending the head low and putting the hands forward when passing between two persons.
3. When an owl happens to alight on the window-pane of a house, the people in that house will meet some disaster.
4. Early marriages.

⁷ The list is selected partially from an article of Deacon F. Benitez.

5. The belief that if a cat wipes its' face with one of its feet, a visitor is coming.
6. The appearance of a planet foretells troubles.
7. If a snake called *sawa* stays in your house, you will become rich.
8. If you dream that your tooth have fallen, some body will die.
9. On all Soul's Day people rob their neighbours of edible things.
(This is similar to the custom of *Nastachandra* in Bengal according to which if you happen to see the Moon by chance on that night, you are supposed to do likewise.)
10. Eating with the fingers.
11. The fear of eating twin bananas for fear of having twins.
12. Prohibiting children from combing their hair at night.
13. Keeping a light all night in the house when the newly-born baby is not yet baptized.
14. Burning the seeds of the fruit that has caused stomach-ache and then drinking the water in which the pulverised burned seeds have been mixed.
15. If you get a spine into your throat, have a cat's paw pass over your throat and the spine will slide into your stomach.
16. Not sleeping with wet hair for fear of getting blind or lunatic.
17. Oiling the hair and chewing bettel-nut.

18. Wearing the camisa which in Bengal is called camija.
19. The fishing nets and the small country boats like those in India.

There are many Filipino legends and folk-tales which still bear their deep Indian tint. For instance, the legend of the Manubo Ango with his whole family turning into stone or the tradition in Oriental Leyte that one committing incest will be turned into stone reminds one of the story of Ahalya in the great Hindu epic, the Ramayana in which Ahalya turned into stone at the curse of her husband because of her adultery with Indra who appeared before her in the guise of her husband while in fact her husband was away. The god Balituk of the Iphugaws is said to have drawn forth water by piercing a rock with an arrow...an idea similar to one in the Mahabharata in which Arjuna was said to have pierced the earth with his arrow to get fresh water for the dying Bhisma. There are many other similar legends which have now been mixed up with the stories of the Christian saints and have found access to their Christian tradition.

Here it may be contended in behalf of the Spaniards imposing their civilization upon the Filipinos, that if India was the source of the ancient Philippine civilization, she was no more innocent than Spain in the subsequent history of the Philippines and that ancient civilization was no more Philippine than the later one introduced from Spain. The

answer, however, is not so difficult to find. Indian civilization was not thrust upon the Filipinos. To thrust it would have required a military force—a thing which Indian culture true to its name, never allowed to travel together. It has already been mentioned, in the preceding chapter that the Filipinos as Malayans were in intimate relation with the people of southern India. These south Indian people came out and settled in the various islands where the native Malayans freely mixed with them and together attained a social unity out of which they developed their own social polity. These states as independent political units did not obstruct the streams of Indian culture quietly flowing into the land and uninterruptedly filtering into the thoughts of the people. India never thought of ruling over those nations. There was no political motive, no religious hatred, no military manoeuvre to intimidate and enslave the people. It was a natural process by which the island people received Indian civilization which formed the foundation of the wonderful superstructure of their own.

Here is the difference. Spain did not play fair with the Philippines. Her motive was from the very beginning entirely different. True to their traditional hospitality, sometimes even verging on extravagance, the Filipinos received Magellan as a stranger should be received. And true to the tradition of the West, Magellan first introduced the Cross behind which stood his military power. The liberal king Humabad of Cebu accepted it and so

Magellan succeeded in enlisting his sympathy to challenge those native chiefs who would not submit to his Cross. It was a very clever move to foment internal struggle and then seize the power. But the king Lapulapu of Mactan was no unequal match and Magellan had to pay the penalty with his life. New forces arrived and in the mean time the holy Cross was recruiting the natives in the interest of Spain. With the help of the native converts the Spanish friars and soldiers built up a power which began not only to clear the land of all ideas and traditions of the infidels, as they must have called the non-Christian natives, but also to challenge the powerful state of the Mohammedans in Mindanao. In this adventure the Spaniards used the Christian Filipinos against the Mohammedans. The great revolutionary leader Emilio Aguinaldo lamented that "every year our sons are taken away to be sacrificed in Mindanao and Sulu against those, who we are led to believe are our enemies when, in reality, they are our brothers fighting like us, for their liberty." The plastic heart of the Christian Filipino was further incited against the Chinese settlers whose proud inheritance resisted the influence of the foreign creed which they could not harmonize with their ideal. That old prejudice of the Filipinos against their Chinese fellow-citizens is still lingering among them and even the daily newspapers do not forget to use the biting sarcasm of 'celestial's whenever they may refer to the Chinese. When the Spaniards in their work of wholesale conversion found the Chinese rather hard nuts to crack,

they resorted to a legal sanction to break the Chinese morale. They issued a decree "that Chinese half-castes and headmen shall be compelled "to go to the church and attend Divine Service, and act according to the customs "established in the villages". The penalty for an infraction of this mandate by a male was "20 lashes in the public highway and two months' labour in the Royal Rope Walk (in Taal), or in the Galleys of Cavite." If the delinquent was a female the chastisement was "one month of public penance in the church." The Alcalde or Governor of the Province who did not promptly inflict the punishment was to be mulcted in the sum of ₱200, to be paid to the Royal Treasury."⁸ Yet the Chinese rightly proud of their own ideal and civilization did not want to yield. And this was too much for the pious Spaniards to tolerate the Chinese any longer. "In 1755 it was resolved to expel all non-Christian Chinese, but a term was allowed for the liquidation of their affairs and withdrawal. By June 30, 1755 the day fixed for their departure from Manila, 515 Chinamen had been sharp enough to obtain baptism as Christians, in order to evade the edict, besides 1108 who were permitted to remain because they were studying the mysteries and intricacies of Christianity. 2070 were banished from Manila, the expulsion being rigidly enforced on those newly arriving in junks."⁹ Many of these Chinese had settled in the Phillipines with their families long before the

John Foreman, *The Philippine Islands*, p. 189.
The Philippine Islands, p. 111.

coming of the Spaniards and had grown to regard the land as their own country. Their efficient business system, their agricultural work and various other contributions to the progress of the land showed their deep interest in the country. But the Spaniards came in, grabbed the land and ordered the Chinese to get out if they would not give up their own ideal and accept that of Spain. The sufferings which these unfortunate Chinese had to undergo because they chose to love their own things, clearly prove how the Spaniards imposed their civilization upon the people of the land. Indeed, it can be well imagined how the Filipinos regarded the Hispanization of the land from the fact that during the three centuries of Spanish rule there were about one hundred popular revolts. The great Filipino martyr, Dr. Jose Rizal whose memory is still enshrined and will ever be, in every Filipino heart, saw clearly what all this meant. In an illuminating article on '*The Philippines a Century Hence*', he wrote, "Scarcely had they been attached to the Spanish crown than they had to sustain with their blood and the efforts of their sons the wars and ambitions of conquest of the Spanish people, and in these struggles, in that terrible crisis when a people changes its form of government, its laws, usages, customs, religion and beliefs, the Philippines were depopulated, impoverished and retarded—caught in their metamorphosis, without confidence in their past, without faith in their present and with no fond hope for the years to come.... They gradually lost their ancient traditions, their

recollections,—they forgot their writings, their songs, their poetry, their laws, in order to learn by heart, other doctrines which they did not understand, other ethics, other tastes, different from those inspired in their race by their climate and their way of thinking. Then there was a falling-off, they were lowered in their own eyes, they became ashamed of what was distinctly their own, in order to admire and praise what was foreign and incomprehensible.”¹⁰

The Filipinos had to accept the faith of the Spaniards rather than the fate of the Aztecs in America. It was not a question of choice for, they were not supposed to question why. Highly proud of their ancestors as they were, they had to disown their ancestral names and take Spanish names for themselves. Partly out of necessity for the safety of their life and partly from that slavish recognition of the rulers’ superiority, they took up Spanish manners and customs, habits and ideas. The Filipinos wanted to be like the Spaniards. This long adherence to things Spanish in total disregard for things indigenous had naturally its psychological effect upon the natives. The soul of the people being pressed by things not at all in tune with it, must have cowered and contracted, separating itself from all expressions of life. The unfortunate people deprived of the ever-vitalizing inspiration of its soul and swayed by a powerful mind could have, therefore no other conscience than that of

¹⁰ Translated by Austin Craig, p. 266.

the rulers. For the native people, it is, in reality, no conscience at all as it has no relation with its soul; and where the conscience of a people is not the voice of its soul, it descends the people into a mechanical life. And then all strange social ideas, all manners and customs from everywhere find easy access and threaten the people with a moral confusion. But the Spaniards did one good service, though unconsciously, to the Filipinos. They always hated and harassed the natives. This peculiar social phenomenon kept the two peoples at loggerheads and prevented their social fusion under Spanish Supremacy. Had it been otherwise the whole Filipino people might have been entirely absorbed and forgotten. Hatred begets hatred and persecution rouses the slumbering soul. All persecutions are threats of destruction and when destruction stares one in the face he begins to think of himself for he hates to die. The soul of the Filipino people could no longer sleep, for the thoughts of the people on itself mean the invocation of its soul to arise and assert. The result was the great revolution of 1896.

But the revolution was not the expression of their hatred against everything Spanish or their love for the things of the Philippines. Political and social anomalies prompted them to take the extreme steps. At the time of the revolution they were not, although they once were, against Spanish civilization being introduced *en masse* into the Philippines. In fact, the Filipinos being long denied all opportunities to keep direct com-

munication with other civilized countries while the Spanish splendour was vaunting before their uncritical eyes, grew to regard highly of things Spanish. The native traditions failing to assimilate or even adjust themselves with the Spanish civilization, had to retire into the background where amidst native indifference they slowly sank into insignificance until in some places they almost vanished. The final overthrow of the Spanish power did not mean the end of the Spanish civilization in the Philippines. It meant rather the fullest participation of it in the Filipino life.

Then arrived the Americans who, with their democratic persuasion backed by the logic of the bayonet, assumed the sovereign power. So began the American tutelage. The soul of the people that was aroused by Spanish oppression and sought to assert itself during the revolution, has fallen again under the spell of the American civilization. This time the Filipinos are in a quite different state of things—a state which requires more sober thinking inasmuch as the old social and political anomalies have, from all outward appearances, been done away with and the old intoxication for Westernism may in this comparatively freer atmosphere, go so far as to stupefy the Oriental soul of the land. The mind that has been formed by Spain in favour of the West, requires no special persuasion to welcome American extravagance and be so lost in it as to forget entirely the meaning of ethnology, geography and climate.

What is the Filipino mentality?, says Dr. Pardo de Tavera, one of the most outstanding thinkers of

the post-revolution Philippines, ‘but the Latin type transplanted into our islands by the Spaniards? Was there in our country something in common with Spanish customs? Language, religious beliefs, traditions, family organizations, social relations, forms of government, the sense of justice—everything was distinct and antagonistic. Nevertheless, after three centuries of subjugation, the Filipino people of Malayan origin, of the yellow race, have come to form a member of the group of countries under Latin civilization and is entirely different from its sister-races of Asia.’’ In this forced difference of his country from its neighbourhood Dr. Tavera did not seem to find any incongruity. Under American sovereignty he welcomes American tutelage. ‘It is now the turn,’ says he, ‘of the Anglo-Saxon race to be the trustee and the dictator of the highest state of civilization that we have ever known of.’’ If this is the representative view of the people its seems then, that the coming of the West in this part of the East has not been in vain; for the Filipinos are now glad to be always taught and not to think for themselves. Mr. Buenaventura Rodriguez referred to a very suggestive statement of a Japanese journalist that ‘the thoughts of the Filipinos reflect a borrowed light only,’ and himself said, ‘We live too detached from our environment in the contemplation of the exotic vision that is always before us, while we are slowly being won into the belief that we are so poor in everything that even our mode of expression is borrowed from other peoples.’’ It is the invariable logic of the introduction

Acc. No.

of an alien civilization in total disregard for the soul of the people. This is no place to discuss the meaning of progress, for it depends more or less upon the philosophy of life which a people upholds for itself. The modern attempt to standardize progress without considering the wonderful diversities of life, is the symptom of a dangerous neurosis caused by an overdose of race arrogance. It is time that the Filipinos would realize it and think for themselves.

They should analyze their present state of things very carefully and try to evaluate it in relation to their past history. Their past was a natural growth dictated by their own thinking and initiative. The last three centuries and a half they were merely in exile. Over the face of this beautiful land in whose bosom the race was reared for centuries, there still lies that black cover placed by foreigners. Upon this cover is now painted in variegated colour the feature of an alien face. The Filipinos may feel proud of the painted face but behind the cover the real face may remain sad forever.

They should see how far the introduction of alien ideas and customs is consistent with the genius of the people. Otherwise all imported things will continue to press upon them and conspire to dissipate their native conscience. The book which John Foreman, a distinguished English author, has written after years of experience in the Philippines and which has gone through three editions, may be an exaggeration of the dark side of the Filipinos no less than *The Isles of Fear* by Katherine Mayo, but

both of them have described the Filipino mentality which is in marked contrast with what characterized the people when the Spaniards first came to the Islands. What Mr. Foreman wrote in 1906 and Miss Mayo in 1924, with regard to the character of the Filipinos, should not be discarded in blind optimism, if the present generation would claim to be the true descendants of their worthy forefathers. Just recently Dr. Rebecca Parish of a mission hospital in Manila and one of the leading women of the place, acquired some notoriety by publishing an article bearing upon the moral conditions of the people. She writes, "During ten years of hospital and other medical practice among all classes, I observed a tendency in the large majority of the Filipinos to think of the sex side of life too continuously and too sordidly. I saw a general carelessness as to the most sacred affairs of family life and heard careless, free and very vulgar talk in homes in the presence of children, and by children themselves. Even educated young people were insensitive to the niceties of conversation, action or allusion in these matters, though refined and dignified perhaps upon every other point. Children and young people were in constant contact with illegitimacy, rape, lust, and promiscuity; they had a knowledge of the prevalence of concubinage where least expected; they saw its unashamed pursuance." Dr. Parish professes to be a worker in the interest of the Filipinos and deserves the gratitude of the people for it, but she revealed her missionary mentality by publishing this article in America instead of discussing the

whole problem with the Filipinos to find out some solution. Naturally it has caused resentment in various quarters and has been proclaimed as false. But the thinkers of the land can hardly let these things pass without being wiser. True or false even a rumour of this kind has its deeper meaning of determining the future of the people.

Dr. Parish, instead of picturing the people in such lurid colour before foreigners who would hardly understand the problem of the land, could have approached the matter by trying to analyze its cause. Probably she could find something in those dazzling paraphernalia of a civilization entirely foreign to the nature of the land, unadjustable to the ideal of the people and unassimilable to their native genius, as they continue to flow in rapid succession on pretence of civilizing the natives. The very fact that the civilization is exotic is already a problem, for if it fails to be in harmony with the soul of the people it may cause even moral anarchy. What is pouring in so uninterruptedly in the name of civilization is born of situations which may not be found here. The extreme rigour of cold may require a form of society with its own peculiar ideas which can hardly be wholesome for people living in tropical heat. The food in one climate may be poison in another, stimulating ideas may turn to be demoralizing. While in the death-like silence of nature in cold regions, human life justifies itself by its din and bustle, hurry and speed lest it becomes still, in warm climate nature is ever full with the richness of life, the unceasing music that comes from her varieties of

sportive birds, from the soothing breeze merrily blowing over her luxuriant forest and prairies. Here man is bound to be meditative, simple and unostentatious; here he is born to love nature instead of machine. If machines with all their necessary accompaniments, smokes and noise, sensation and excitement, hurry and speed come to take the place of tropical gifts, they not only impede the growth of man's higher feelings but degenerate them into lower passions. That deep emotion peculiar to the tropical man remains elevated in the infinite grandeur of nature but becomes extremely disturbed and rebellious when those things capture his mind. Machine civilization is unwholesome to the tropical man because he is more emotional and if he cannot remain deeply spiritual amidst natural conditions and is placed in highly excitable environment he is liable to become animal and when man becomes animal he is worse than animal. It is time to pause for a while and think, instead of maintaining an ostrich-like idealism, over the causes of the present problems of growing complexity.

The Philippines has long been isolated from the East and persuaded by the West its self-appointed teacher, to regard the East with western attitude. With its eastern soul it could not, even if it would, before the ever vaunting gorgeousness of political civilization, receive the inspiration of oriental ideal. Small country by itself, on the lonely sea, it felt compelled to listen to the West which proved its greatness by showing its gigantic machines and huge army and navy. The people acquiesced. They

heard the misfortune of the other oriental countries, of India and China and they lost their faith. They saw the West in its blind arrogance jeering at the East and they approved. And now they hear an old old voice from the ancient land of India, piercing through the accumulated disgrace of centuries and boldly repudiating the noise of the West.—they wonder. The West is flowing into the Philippines but the *Indios* are getting interested in India.

PART II

CHAPTR IV

WHAT IS INDIA?

"With all its magnitude of extent and the mightiness of its empire it is unequal in its climate, its rapid succession of harvests and the equable temperament of its people. Notwithstanding its vast size, it is cultivated throughout. You cannot accomplish a stage nor indeed travel a *kos* without meeting with populous towns and flourishing villages, nor without being gladdened by the sight of sweet-waters, delightful verdure and enchanting downs. In the autumn and throughout the depth of winter the plains are green and the trees in foliage. During the rainy season which extends from the close of the sun's stay in Gemini to his entry into the sign of Virgo, the elasticity of the atmosphere is enough to transport the most dispirited and lend the vigour of youth to old age. Shall I praise the fulgence of its skies or the marvellous fertility of its soil? Shall I describe the constancy of its inhabitants or record their benevolence of mind? Shall I portray the beauty that charms the heart or sing of purity unstained? Shall I tell of heroic valour or weave romances of their vivacity of intellect and their lore? The inhabitants of this land are religious, affectionate, hospitable, genial and frank. They are fond of scientific pursuits, inclined to austerity of life, seekers after justice, contented, industrious, capable in affairs, loyal, truthful and constant. The true worth of this people shines most in the day of adversity and its soldiers knew not retreat from the field. When the day is doubtful, they dismount from their steeds and resolutely put their lives to hazard, accounting the dishonor of flight more terrible than death, while some even disable their horses before entering the fight."¹

There is much truth in the very familiar allegation that India lacks history. China which repre-

¹ Abul Fazl-I-Allami, *The Ain I Akbari*, Vol. 6, pp. 7-8, written in the sixteenth century. Translated by Colonel

sents the only other surviving ancient civilization, has her historical records which go beyond at least a couple of millenniums before the coming of Christ. Greece had her Herodotus, Rome her Tacitus; but India's past, rich as it is with the boldest attempts of man to unfold the eternal mystery of creation, is not bequeathed to us in a strict historical system. Such an allegation may even amount to a clear accusation pointing to the proud people of India, an evident weakness in their past, if not inferiority when it is compared with other ancient civilizations.

While a true definition of history is yet to be formed, the point of weakness in India's past need not be disconcerting to any of her children. The past of a people, which makes human imagination stretch to an indefinite limit and then turn back dizzy, might go to transform its alleged weakness into a real sign of health and vigour. History is a matter of self-consciousness,—a state peculiarly different from self-assertion inasmuch as the former signifies contraction while the latter expansion. It involves an attitude of looking backward and filling the mind with the whole perspective. It is an exercise of memory with a corresponding stifling of imagination; a halt in the onward race of life. When does an individual desire his biography written? Not while he is full of youth for he cannot stop to think of his past life in the overflowing youth which is ever dreaming of better days to come, always stepping from the good to the better. Similarly, a people does not acquire

a historical mentality when in its youth, it sees no cause of fear and is pleasantly absorbed in transcendental dreams. Self-consciousness suggests the idea of non-self, a duality growing along with some kind of more or less distinct rivalry. Ancient India was hardly conscious of any rival and, therefore, hardly self-conscious. There was no question of mine or thine, for her sole problem was self-enlargement; absorption of all duality into one. Her action was based on the conception of greater and smaller and not on mine and thine; and even though there was a seeming duality in the former, it meant no rivalry, for the relation never involved any repulsive idea and always sought to draw them together. When the self-assertive Aryans entered India and met the civilized Dravidians there was no rivalry though there was bound to be some temporary misunderstanding accruing from the advent of the proud strangers. How wonderfully did the Aryans assimilate the Dravidians by incorporating the culture of the latter into their own. Self-consciousness arises when there is no feeling of one's self in others and history as it is understood today, is an abstraction of national self seeking to exaggerate the superficial differences of man. This national self-consciousness was not a virtue in ancient India, consequently there was no history.

But those were ancient days when civilization was not a problem forced upon man but a thing acquired by him. Compartmental division of humanity came to be recognized under the pressure of tribal sentiment hypostatised in Western Asia and

raised to a status of refinement by those who imbibed the ideas of civilization from there. It was in the contact of these people that the people of India began to think of history. Historians from outside came to study India the way they were used to, and with their historical imagination built up something which they called history of India. Their speculations on setting a definite chronology of certain events made them put the origin of her civilization at various dates in which they were hardly unanimous and none of which the people themselves have thought acceptable. Many of them put the date somewhere between 3000 and 2000 B.C. Sir John Marshall, the present Director General of Archaeology, would put the date before 3000 B.C. and compare India with the contemporary Babylonia and Egypt to the great advantage of the former. The great Hindu scholar B.G. Tilak however, gave a thorough explanation of his point in his book, "*Orion or Researches into the Antiquity of the Vedas*," on strictly astronomical grounds. The earliest period of the Aryan civilization he puts somewhere between 6000 and 4000 B.C. and the period between 4000 and 2500 B.C., which he calls the Orion period, was according to him "the most important in the history of Aryan Civilization." This is rather going beyond the other ancient civilizations whose unsurpassing antiquity is zealously defended by Western historians for obvious reasons. But when the native opinion on a country's history, based as it is on significant dates, is set at naught,

it is simply bewildering to the natives who would only wonder if their inheritance is more intelligible to others than to themselves.

Foreign scholars write India's history and give the meaning of her past,—a sort of patent designed to meet the curiosity of the world. Nevertheless, India remains mysterious and reveals only a jumble of contradictions to foreigners as they come to study her things and ideas. They hardly try to think that it is not an Englishman studying German or French culture, or a Bulgarian studying Russian history, or a Japanese trying to understand the Tibetans; it is the West coming to understand the East. In spite of the common racial inheritance of the Aryan Hindu and the Western people, the length of the period which marks their separation and the difference of geographical and climatic conditions have wrought a most profound change, so as to make two distinct types of humanity. Nature's partiality is pronounced in the different regions of the earth, but is quite justified, to her honest desire to preserve a most wonderful variety in creation. The two branches of the Aryans with their common original inheritance, separated to build up two distinct civilizations in two distant lands. One of the most important factors of a civilization is its language,—an outcome of a people's soul desiring to express itself. A civilization without a distinct language of its own is a shadow whose hidden mimicry tends to destroy the signs of life. The language of a civilization contains concepts every one of which has a history peculiar to itself and the civilization

is simply these concepts concretized. How can one, therefore, adequately interpret a civilization by means of concepts born of a different civilization? It may be possible, to a certain extent, only, when the concepts of the foreign language are divested of their native contents and explained in full details to carry the ideas of the land. The foreign historians cannot adequately do so without being naturalised into the state of the land, and as they always choose to remain foreign their interpretation never does justice to the civilization they do not inherit. In writing the history of India, Western scholars hardly considered this important point and have thus given a misleading picture of her people. They would neither listen to the native interpretation of things Indian nor would they assimilate the attitude necessary to understand their meaning.

In this respect, the Oriental scholars, however, stand in a good contrast. They have never been, until recently, so rash in their judgment of things Western inasmuch as they recognized the necessity of a different angle of vision to grasp the meaning of things which seem so peculiar to them. They are not like that honourable member of the British Parliament of whom Mathew Arnold said that after his return from the United States, he spoke very favourably of the agricultural and industrial developments of the country but advised that the country needed a king and one of the British princes be sent there to rule over the people. If there are some scholars in the Orient now who are inclined to criticise the West,

it is because they are tired of the ignorant criticism against them, and lest the West be too cocksure of its greatness they adopt Western method in their reply. But the scholars of China do not treat India in the Western method just as Indian scholars do not like to see the so-called weaknesses of China in the manner of the West. India is not so much a mystery to China as she is to the West, although the West has been speaking a good deal about India while China has kept studied silence.

At all events, the same reason as caused India's lack of historical consciousness would account for her lack of unity in the Western sense of the term. If Sir John Strachey would think, "that the first and most essential fact that could be learned about India was that there was no such country," it was because he could not understand any other kind of unity than what in the West is recognized by its organization system. To him a country unorganized would be unreal,—no entity without the mechanical homogeneity of ruthless organization. The same comment was made against the Chinese that they were no better than "a sheet of loose sand." His idea of organization is as peculiarly Western as the idea of nationalism. A population of 320,000,000 "practising nine great religions and speaking 130 different dialects belonging to six distinct families of speech," may cause a lot of trouble to a statistician to understand how they could make a country like India, but India would hardly be so unintelligible to those who have learned to distinguish unity from unifor-

mity. The modern ideas of naturalization, assimilation and absorption are purely political and quite foreign to the tradition of India. She never liked the idea of attaining a unity which many political countries are having in the various parts of the world. That "White man's burden policy,"—that "manifest destiny" which is working among the native Australians, Samoans, American Indians, Hawaiians and many other peoples, has never been a part of Indo-Aryan civilization. The Aryans entered India in search of a suitable place to live in and when they found it in the fertile valleys of the Indus and the Ganges, they became settled. They fought merely in defense of their life and property against the aborigines who did not like these foreign intruders to settle in their land and used to make frequent incursions in protest. But the land was large enough for all and slowly they began to get used to one another. The Aryan civilization did not interfere with the life of the aborigines. But while the Aryans were advancing in their civilization many of the aborigines came in contact with it and carried their impressions to their respective groups. They introduced to their own groups, some of the ideas of the Aryan civilization which suited their tastes and tendencies. It was just a natural process through which the primitive tribes were acquiring the Aryan ways and ideas of life. It was their own interpretation, their own acquirement. So they still retain their distinct existence in most of their peculiar ways of life while slowly introducing things and ideas of the

Aryans. This process of the Indian culture and civilization permeating the life of the aboriginal tribes is slow indeed but not destructive. Here is the difference between the East and the West. Many a thousand years the civilized Indo-Aryans have been living in the same country with these primitive people who are scattered in various tribes all over India, and yet never did they use the Western method of assimilation, never did they force their ways and ideas upon minds that do not understand them. "If there are some disadvantages for lack of racial standard-uniformity, yet there is every reason to feel proud for the present generation that their ancestors out of humanity of impulse and generosity of heart let live the helpless aboriginal tribes and not butcher them as a sport. The very existence of the Veddas, Pariyas, Santals, Chandalas, is a living glorious monument to Indo-Aryan cultural refinement."² Look how it works the other way,—not even a few centuries that the West is in Australia and America and the native Australians are now a dying race, the American Indians are fast decreasing in their few reservations. And the Hawaiians! Those "Polynesians of physical beauty and subtropical languor, bathed, fished, plucked the trees of fruits, worked the soil desultorily for a few humble vegetables, sang, danced, fought occasionally and were happy." The West from America came in and "they were Christianised and clothed by the missionary, taught

² Chandra Chakraberty, *A Study in Hindu Social Equality*, p. 221.

to drink alcoholic liquor by the trader, and infected with syphilis and tuberculosis by civilization. They are now civilized and dying out. There were 130,000 of them in 1832, and 23,000 in 1920.”³

But India is different. Could not the Aryan Hindus during those long periods of their full political sovereignty force their civilization upon these scattered tribes? That would have been mighty easy for any one of the great Hindu emperors such as Chandragupta, Asoka and Vikramaditya. Yet they still live their tribal life, speak their own dialect and profess their own crude religion. India could not choose that method to assimilate her various racial types into one rigid whole. Her civilization sought to comprehend all of them, supplying under the same ideal, varying requisites to help the different levels of humanity rise progressively from the cruder to the more and more refined state of life. This explains what Lord Ronaldshay says: “In the peoples of India is to be found an ethnologic pageant epitomising the gradual growth of civilization through centuries of time. At one end of the scale are men of the finest culture who have reached dizzy heights in the realms of speculative thought; at the other, men whose religion has not yet outgrown the stage of the crudest superstition.”⁴ Nevertheless, it does not mean there is no unity that would give the land its title to be called India. The whole country is called by its people Bharata or Bharatbarsha, the name originating from the an-

³ Nathaniel Peffer, ‘The White Man’s Dilemma’, p. 220.

⁴ *India, A Bird’s eye View*, p. 7.

cient people called the Bharatas.⁵ India is not the name by which the country is known to its people; it is a foreign invention from the term "Hindu",⁵ and to those who do not know any of the foreign languages, 'India' has no meaning. How was this name, Bharatbarsha applied to the land extending from the Himalayas to cape Comorin, (Sanskrit, Kuma-rika) from Gandhara (Afghanisthan) to Manipura, if there was no sense of unity among the people? Bharatbarsha presupposes a sense of unity in spite of her outward diversities of life and those who indulge in a facile generalization against the fundamental unity of the country, betray their inability to penetrate through the outer surface of life. If India means what they see on her surface, she would have long been wiped out of existence, and would now remain as a mere matter of archeological curiosity.

Wherein lies then the source of India's unity? Evidently it is in the spirit of the land. This spirit is so peculiarly Indian, so indefinable and yet so pervasive that one would feel its influence in every phase of Indian life. India knows not when it arose nor is she anxious to know, but she knows that it is there. Her art, philosophy, literature and science are so beautifully permeated by it that their coordination has always been a simple process. The different factors of Indian civilization were never in conflict with one another,—her science was never fundamentally opposed to her religion,

⁵ The term Hindu was first applied to those Aryans who settled in the valley of the Sindhu (Indus).

nor was her religion an obstacle to scientific and philosophical inquiries. Indeed, in the realm of thought nowhere else in the world are people given such complete freedom. "It (Hinduism) lends itself to the most divergent schools of thought, sometimes verging on pure theism, and sometimes drifting into absolute atheism, but more often resolving themselves into universal pantheism. In all ages many of the finest minds have been absorbed in the pursuit of some nobler solution of the problem of existence and some more rational satisfaction for the spiritual needs of humanity than a gross idol-worship admittedly only fit for the ignorant masses. The human intellect has indeed seldom soared higher or displayed deeper metaphysical subtlety than in the great systems of philosophy in which many conservative Hindus still seek a peaceful refuge from the restlessness and materialism of the modern world.⁶ How marvellously has it stooped down to the lowest form of animal passion and connected it with the highest attainments of life! It dissolves all artificial frontiers of creation and instead of disgracing God by recognizing any special creation, links its infinite levels into one harmonious whole. It reveals the same microcosmic mystery in every form of being. Indian conception of evolution is a gradual microcosmic unfoldment recognizing the incarnation of God even in fish and animal forms. The outward diversities of life do not prevent the Indian from acknowledging his

⁶ Sir Valentine Chirol, *India*, p. 13.

relation with all. He is, therefore, not disturbed by his neighbours being different. He knows that there is difference in caste, creed and colour but if there is anybody who does not tolerate this difference, he is a stranger to the land, an impossible child of India.

How it has come to pass may be gathered from some important characteristics about India. The great poet Dwijendralal Roy sang of her as "a land of dream where memory wraps the plain." The great German idealist, Hegel called her a land of "imaginative aspiration," "a fairy region," "an enchanted world." Indeed, looked at with a mind free from mean prejudices and material hunger, India strikes the very depth of human imagination and evokes expressions with no taint of exaggeration. Where is another country that is naturally so well protected! The mighty Himalaya in the north protects her from the extreme rigour of Siberian cold and the vast ocean in the South, keeps her cool against the heat of the tropical sun. Her sacred rivers bear a history of her abundance of harvests both in the material and mental plain. Her Ganges and Jumna are the perennial and inexhaustible source of an inspiration that keeps her teeming millions ever devoted to the lofty ideal of the ancient sages. Nor is this the only reason that these two rivers are held so sacred by all people who save their little money even at the risk of starvation, to come just at least once in their life to sanctify their body with the sacred water. It is remarkable that even in the big cities on the banks of the Ganges,

including Calcutta, the second largest city in the British empire, where there is no want of the display of modernism, people including the highly rich and the cultured, despite the municipal arrangement of an adequate supply of refined water, choose to take their daily bath in the Ganges be it at any distance from their residence. This has unfortunately caused many unkind remarks from foreign visitors, but let me answer to their hasty judgment by quoting F. C. Harrison, D. Sc., F. R. S. C., Principal and Professor of Bacteriology, Macdonald College, Mc Gill University, Que., Canada who writes in his illuminating essay on '*Microorganisms in Water*'.

"A peculiar fact, which has never been satisfactorily explained, is the quick death (in three to five hours) of the cholera vibrio in the waters of the Ganges and Jumna. When one remembers that these rivers are grossly contaminated by sewage, by numerous corpses of natives (often dead of cholera), and by the bathing of thousands of natives, it seems remarkable that the belief of the Hindoos, the water of these rivers is pure and cannot be defiled, and they can safely drink it and bathe in it, should be confirmed by means of modern bacteriological research. It is also a curious fact that the bactericidal power of Jumna water is lost when it is boiled; and that the cholera vibrio propagates at once, if placed in water taken from wells in the vicinity of the rivers."

* This mysterious power naturally evokes in the people a strong religious feeling towards the rivers. Where are the people living long in India, and yet

net inspired by the sight which these rivers display? Nature indeed is grand everywhere, but India reacts to this grandeur in a deep spirit of wonder and admiration. Wherever this grandeur is concentrated so as to strike the human heart with the sublime idea of spirituality, the people have made it distinctly sacred by introducing some god or goddess as the presiding deity of the locality. The rich and the sceptics are attracted here by its sanitary quality, the poets and philosophers by the majesty of Nature, and the pious by the sacred temple. They come from all over the country, meet together and then return to their distant homes not without sharing that common spirit of India. There are hundreds of holy places like this, nay thousands of them scattered throughout the country and the people would cheerfully undergo any kind of privation to go on pilgrimage to its various parts. That is how the people of a certain locality, though handicapped by pecuniary difficulties to go abroad and see India, happen to meet their distant countrymen at the holy shrine close to their home. If any foreigner wants to see India without the cost of a long journey let him visit any of the important holy places like Gaya, Benares, Prayag (Allahabad), Hardwar, Kurukshetra, Dwaraka, Rameswar, Shri-Kshettra (Puri) Chandranath, Kamakhya, and so forth.

Take again the climate,—India enjoys six consecutive seasons a year, e.g., summer, rain, autumn, pre-winter (*Hemanta*), winter, and spring. She has the extreme heat of Madras and Bengal where

the temperature hardly falls below 52° F. in the coldest season and the perpetual snow of the Himalayas; the wettest climate of Cherapungi in Assam, where the annual rainfall is something like 450 inches and the driest climate of Jhatput in Beluchistan, where the average annual downpour is 3 inches. But between the extremes she has a wonderful variety of climate, maintaining all the seasons at the same time in some parts or other. This causes annual migration of the rich people to the various parts of the land keeping them in touch with the different situations existing there. The variation of climate lends itself to the different degrees of skin pigmentation from the purest white and rosy complexion in the North to the darkest type in the South. Of course, much of this difference in complexion has its cause in blood-fusion of the Aryans with the non-Aryans, but fortunately, the people of India unlike the Western people, are not afflicted with any colour-phobia.

Education in Ancient India was a great unifying factor. The countless *pathashalas* under the care of disinterested *Gurus* (teachers) were used to provide primary and secondary education for the poor and rich alike, inasmuch as the students were not to pay any fees but to study and work under the supervision of the teacher who admitted them as members of his own family. Here only merit counted and even the son of a king had to do the same menial work as was assigned to the rest.

• Like the mediæval University of Bologna in Italy, India had a few large universities as those of

Taxila, Nalanda, Vikramasila, Udantipuri and Madura. People from all parts of India even outside India used to come here and receive higher education. They were the real centres of learning which kept the ideal of the land always alive in the heart of the people. But they had to vanish after the coming of the foreigners who took possession of the land and controlled its educational policy. Under a different educational system the people were not quite enthusiastic about their education as the study of the vernacular was receiving less and less attention while the study of English began to be emphasised. The people in fact, were much alarmed when the Macaulay policy of Indian education was revealed as intended to manufacture clerks in the interest of the British Government in India. That Macaulay's policy has attained considerable success is evident as we find that the graduates from Indian schools and colleges come out with a real obsession of securing clerkship. Fortunately, however, this clerkship could not absorb the thousands of graduates who come out every year and run around to become clerks,—a practical refutation of the system itself; otherwise all the so-called educated youths would have been lost to the cause of the country. At any rate, Indian people hardly need to be so pessimistic because after nearly two centuries of British administration they have only 13 per cent literate male population and 3 per cent female. Literacy and education do not always mean the same and I have seen many literate people in the West who are far less educated than the average illiterate.

Indian. This large percentage of illiteracy may be made a convenient point against the British rule in India, but it seems to have another aspect on the side of the Indians. The illiterate Indians are educated enough to guard ever so religiously the ideal for which India stands and no amount of college sophistry in favour of new-fangled ideas can dissipate their attachment for things Indian. It is the illiterate parents who resolutely stick to their village home and preserve the village tradition, while their literate children with that smattering of what the foreigners call 'Babu English' seem to feel too big to allow their families live in the village as soon as they can secure the proud position of a merchant's clerk. The illiterate people may be said to be grovelling in superstition, but superstition is a matter of definition and no person in the world is absolutely free from it. In fact the superstition of these millions of unsophisticated villagers are far less awkward than the deliberate prejudices of many a learned fool. Their superstition may be scoffed at by insolent literates but it is comparatively innocent and will hardly persist under a proper system of education.

But just what do I mean; that the illiterate Indian masses are not quite so uneducated? Education is more or less a conservative force inasmuch as it takes the dough from the old store-house, kneads it again and again and then bakes it toothsome for the intellectual sustenance of the existing generation. This education is not confined to the school room or in the power of reading and

writing. • The mind of the Indian is always alert and peculiarly introspective. His joint family system, his village organization, the long traditions of his caste and home, continually feed his introspective mind with things and thoughts which constitute by themselves an elaborate course of studies acquired almost in the natural order of things. The scholars of the Shastras (Kathakas) travel around the country and interpret the glorious heritage of the people. The travelling theatres and many other similar organizations are popular everywhere and are the most efficient means of impressing upon the mind of the people, the ancient ideal of the country. Illiteracy, however, is unfortunate and much to be deplored ; but under the existing circumstances, it is not without compensation and India's inevitable illiteracy goes even with the world-wide reputation of Shivaji and Ramkrisna Paramahansa.

These and many other powerful under-currents of unity are still saving India from the cold fate of Babylonia, Assyria, Egypt, Greece and Rome. On the surface her diversity appears so prominent, and she is not against it, for Nature which is the art of God, is in India so congenial to the feeling of art which is the nature of man, that all who have come to live here are slowly drawn to the inward grandeur of things leaving the surface as different now as it was long long ago. The fundamental unity of India is not a problem to the people whose ideal of life has always been to seek unity in diversity and not to force a uniformity to rob the creation of its beauty. It is the ideal of self-adjustment rather

than mechanical arrangement that has made India so tolerant, nay proud of her infinite variety. India is not a political fact but an undying spirituality.

Foreigners, politically inclined by nature, are sure to find it difficult to understand India whose life-object has ever been to realize the essential unity of the entire creation. The adherents of Hobbes, Bacon, Darwin and Nietzsche whose only philosophy was an inordinate exaggeration of struggle in Nature, are expected to look askant at the people who live to seek unity with and befriend even the non-human world. Where the spirit is the same external difference simply adds to the beauty of life just as the beauty of music is enhanced with the increase of different notes set in harmony. That is why the people of India do not feel shy to look different from one another, in fact they want to be so, for they abhor uniformity. Henry David Thoreau did not exaggerate the mentality of the West when he said, "The head of the monkeys at Paris puts on a traveller's cap and all the monkeys in Europe and America do the same." This is not possible in India. When the Indian people go to Europe or America, outwardly they try to look like the people of the land, for they know that if they retain their Indian appearance in dress and manners they may be hooted by the mob. But when the foreigners come to India, the natives want to see them represent the ways of their country and are greatly surprised if they take up the ways of the natives. A Madrasee or a Marathee or a Rajput or a Punjabee may be easily recognized by his dress, manners and conversation

in a crowd of Bengalees, but their common past bearing the ideal of India at once reveals an inner unity in their philosophy of life. They recognize the external difference as due to the difference in natural conditions and even though the Bengalees, Beharees and Punjabees use a very large number of common words, they have made distinct languages of their own, distinct in accent, emphasis and even in temperament. Even then, each of her distinct languages excepting those used by the scattered aborigines, is the language of a fairly large population, e.g., Bengalee is the language of more than fifty millions of people while Hindusthani may be profitably used by anybody to make himself intelligible almost all over India and it is used as vernacular by about ninety-nine millions, or as Lord Ronaldshay says that it is "widely spoken in five different provinces in British India, as well as in two large groups of native States." But beneath these languages of the mind there is the common language of the heart which expresses itself in the same way, all over India. The people of Assam look at Nature with the same mystical attitude as the people of Guzrat and even the Indian scientist uses his genius to scientifically justify the attitude. This mystical spirit has developed certain traits which seem to be common all over India. Some of these traits may be roughly stated as the following:

1. To admire and not compare.
2. To emulate and not compete.
3. To adjust and not enslave.
4. To assimilate and not destroy.

5. To give and not lend.
6. To lay emphasis on duties and not on rights.
7. To love not to marry but marry to love.
8. The sense of the identity of husband and wife and not equality.
9. Spirit and not matter.
10. Love and not lust.
11. Harmony and not struggle.
12. Synthesis and not simply analysis.
13. Education and not sophistry or mere information.
14. Internal and not external.
15. Morality and not sociality or formality.
16. Decrease of desires and not increase.
17. Self-control and not self-indulgence.
18. Realization and not submission.
19. Cleanliness and not luxury.
20. Simplicity and not ostentation.
21. Happiness and not enjoyment.
22. Courage and not cruelty.
23. Liberty and not license.
24. Practising and not preaching.
25. Deserving and not begging.
26. Unity and not uniformity.

There are, of course, many traits common to all civilized people, such as honesty, truthfulness etc; and the above list is not the sole property of India. But the peculiarity of India lies in her emphasis on these traits,—a phenomenon which distinguishes her from other countries. Even the most illiterate people know why they should live such a life and

those who consciously try to lie this way are not quite uneducated.

In living such a life, India has sometimes in some cases gone to the extreme,—to disprove the popular conception that there is an indelible line of demarcation between the real and the ideal. She maintains a tradition in which there are abundant examples of her bold attempt to translate the lofty ideal in actual life; examples that testify her uncompromising youthfulness to recognize no hypocrisy or inconsistency between practice and profession. Such rigid consistency often appears to be ridiculous, and an unthinking mind makes it a convenient excuse to sling mud at her face and be satisfied. India is quite familiar with all kinds of criticism against her.

The world has heard of India's great civilization, but when the people from distant lands come to visit India and see her countless people going around bare-footed, half-clothed (from their view-point) eating with the fingers, squatting on the floor and many other things which to them seem so fantastic, they begin to wonder how such people could be called civilized. The manners and customs of the natives appear to be so quaint and perplexing that they leave the country with the idea that there is hardly any civilization beneath that brown skin. The fact is that the foreigners have not learnt to think of anything other than trouser-necktie-knife-fork-and-hot-dog civilization. They have not grown to realize that beneath the brown skin there may dwell a soul so white and pure, so noble and elevated that

it seeks good even in evil and struggles not to hate even hatred. They do not know that these are the people who in their dealings with others, learn to realize the same self in all. They do not know that these people consider even that golden rule rather too egoistic; for to say, "Do unto others as you would they should do unto you", is to lay emphasis upon 'you'—the personal self is being made the centre of all activities. Forget thyself in all thy activities is India's ideal. To her "Love thy enemy" is indeed an exalted expression, but its contradiction is apparent, inasmuch as the idea of love is inconsistent with the idea of an enemy,—the consciousness of love is the negation of enmity. And the idea of enmity does not arise in the people whose ideal is to seek self in all. As it is said in the Ishopanishad, "He who sees everything in self and self in everything, does not, for that reason, despise anybody." Most of those noble principles that are associated with the name of that great saint of Nazareth, are not preached or believed but being lived by her people; they are Christians without professing Christianity. The vigorous statement of Mr. Graham Wallas that "Christianity has failed" despite Bishop Gore's reply that "it has never been tried," may be incontrovertible in Christendom but the true meaning of its fundamental principles may be recognized in the actual life of non-Christian India. Christ might have extolled poverty, but to the people who profess to be his followers it is un-

^{१०७} *Yastu sarbani bhutani atmanye banupashyati; sarbabubhuteshu chatmanam tato na bijugupsate.*

doubtedly an economic heresy; and Dr. Rabindranath Tagore was right when he said that if Christ would now try to enter America, he would be found ineligible for many reasons. But in India it has always been held as one of the indispensable requirements for religious-mindedness and even the professional mendicants, though they may have come from the very low caste, are held in high esteem by the people including the Brahmins. India maintains even now, starving as she is, about 4,000,000 ascetic mendicants. Ridiculous! but between the sublime and the ridiculous there is but a step.

As the world has long been educated to see things as they appear to the West, those who have the cheek to differ and persist in their own ways, are not safe from the organized criticism of the ignorant outsiders. India is a convenient target. But let not India be demoralized by any such criticism and lose confidence in herself. Things do not appear in the same way to all and let her not be misled by Western persuasion that she is wrong. On the contrary, let her tell the West that it is too relentlessly dogmatic. The unstable nature of Western life may pass for progress elsewhere but not in India. The soul of India cannot be adjusted to Western speed, noise, smoke, sensationalism, excitement, cruelty and confusion; it has its own atmosphere and cannot endure in the toxin of Western life.

India's distinct philosophy of life does not preclude, however, any scientific spirit. Science does

not go aganist her ideal, for it seeks to unravel the mystery of nature and so far as it does so, it aids all seekers after truth. Science is, therefore, international, and although a particular scientist of a country, may have the honour of discovering certain truth, the uniform behaviour of Nature makes that truth a property of all. But the difference lies in applying it to practical life. Application of the scientific truth is determined by the art of life and as it maintains its peculiarities in different natural and geographical situations it seeks to make use of it in its own peculiar way. Applied science, therefore, cannot be internationally acceptable without detriment to the moral and spiritual aspiration of the different peoples. India welcomes all the discoveries of science but the aim and method of using them should be her own. She cannot conscientiously use them in the manner of others when she is convinced that her life-object is different. She is slow to appreciate the achievements of science because she finds that they are being used to pamper the animal in man like a spoilt child served with many powers simply to make himself more dangerous than before. Her genius is to take the other way and show a different use of them so as to help man rise much above the level of the brute.

The world has not been able to understand it; it has learned to associate civilization only with fastidious fads, outlandish extravagance and voluptuous shows. They may be all right in some forms of civilization, but not in all, and India chooses to remain different. Real civilization, for her, begins

from within,—to attain a coordinated self out of varied desires and impulses and she is convinced that her outward simplicity is not inconsistent with the loftiest conception of civilization. She always welcomes such Indians of the West as Pythagoras, Socrates, Seneca and Epictetus to sit by the ancient sages of India,—those who have never failed to inspire her people. She tolerates everything except intolerance; that was why she built up a strong wall of exclusiveness when Islam entered to destroy what she took so many ages to build; that is why Christianity with all its Oriental savour has no special attraction for her. She knows that what is passing for Christianity is a disguised form of Westernity buttressed by Hebrew tribalism of studied intolerance and Pauline imperialism of missionary propaganda. But to her, temples, mosques and churches do not appear to be inconsistent as long as they serve to satisfy the spiritual yearning of man; for she knows that the destination is the same, the paths only are different. She recognizes the difference in outward appearance and her love for her own things means no hatred of the other. She holds to her own religiously, for therein lies her salvation, therein lies her message for the world. Poet Vaswani spoke it well,

"Each nation must obey the law of evolution imminent in its own genius and ideals.

Imitation is self-suppression. Freedom is self-realization.

India must be Herself. Her own self."

CHAPTER V

THE INDIAN VILLAGE

Foreigners who base their opinion about India on their knowledge of conditions in Bombay, Karachi, Delhi and Calcutta, only deceive themselves and those who listen to them as giving a true picture of the country. Most of the foreign travellers used to urban civilization, try to understand India by visiting these important centres of trade and government. But India is not there. They are the modern cities which have grown as the result of foreign enterprise shouting its constant threats against what India represents. Towns she has, but they are too few, and are far different from what one sees in the West. "There are only 2150 towns in the whole of India possessing not less than 5000 persons. Even these towns are aggregation of villages not greatly differing from single villages." Many of these towns have their long histories originating, from the spacial favour of Nature which gave them a sacred touch, as centres of religious congregation; they arose from religious inspiration rather than material consideration. Even in these towns most of the people live as temporary residents having their permanent homes in villages. The life they live in towns and cities, instead of influenc-

* 1 Radhakamal Mukerjee, *The Foundation of Indian Economics*, p. 11.

ing the village life, is greatly influenced by the latter. "In India more than in any other country the great intellectual, social, and religious movements have originated in villages, and, nurtured by their thoughts and aspirations, at last reached the cities. The soul of India is to be found in the village, not in the city."² The urban life in the West is characterised by a mechanical system of society in which people live as neighbours without having any direct communication among themselves. In Western towns and cities neighbours are as strange to one another as people living fifty miles apart and the news about the next house has to come only through newspapers. But in Indian towns and cities the neighbours are in intimate and constant touch with one another, though they may happen to be from far distant places. Such a beautiful relation, however, is slowly vanishing in those big towns and cities under the impact of Westernism seeking to establish itself.

But the centre of Indian civilization is in the village. It is said that there are 498,327 villages in British India alone, inhabited by 222 millions and the villages within the native states have no reason to be less in proportion. It is, therefore, easy to understand that more than 90 per cent of the population live in the village. Usually the population of an average Indian village is somewhere between 2000 and 3000, although there are villages which may exceed even 3000 and fairly correspond to what in the West is recognized as township.

These villages are in the very heart of Nature, far away from the "madding crowd's ignoble strife" nurtured by her bounteous gifts and preserving their sweet idyllic spirit as the perennial source of the Indian civilization. Here the luxuriant trees not only bear fruits for men, animals and birds but also supply soothing shelter in their cooling shades to all who are tired in the tropical heat. Blithe birds of varied colours fill the air with passionate notes and, like true harbingers of change, give their parting song in the twilight sky. The cow, the sacred cow is to them next to mother; for who else can give the child the nourishment as she, after it leaves its mother's breast? The bull that pulls the plough to make the field yield crops for man, is his wealth indeed. The rivers and the canals that course through the heart of the village not only fertilize the land but supply means of trade and communication from one village to another, and the water cleans his body and mind as well. Man in the Indian village is a truly spiritual being ever trying to befriend not only his fellowmen but even the trees, birds and animals.

In the village community life there is, however, a perceptible change wrought by India's continued misfortune and it is waiting to be reconstructed on its own ideal. "The village communities," as Hon. S. N. Mallik, Member of the Council of the Secretary of State for India, writes, "were each a separate little state in which the needs of the villagers for their individual and corporate lives were well provided for. Village officers used to be appointed for

such purposes, and in virtue of caste and heredity they were remunerated by land or fixed fees for their services to the community. They looked after agriculture and arts, public health and sanitation, trade and commerce, as well as education and protection. Minor functionaries like the potter, the barber, and the cobbler used to be appointed and even the goldsmith and money-lender were not forgotten. The groups of these village communities could also in times of troubles arm and fortify themselves. If the force which opposed them was irresistible, then the people would flee to distant but friendly villages and would return as soon as opportunities occurred. A generation might pass away but a succeeding generation would return and the sons would take the place of their fathers on the same site, the same homestead and the same lands."

Such method of village organization naturally gave it an independent development, as all that were required for truly civilized life were supplied by the villagers themselves. It was said fifty years ago, "The Punjab village is eminently self-sustaining, it grows its own food, it makes its own implements, moulds its own domestic vessels, its priests live within its walls, it does without a doctor and looks to the outside world for little more than its salt, its spices, its fine cloth for its holiday clothes, and the coin in which it pays its revenue."³ This was indeed true to all the villages in India until the

³ Report of the Census of the Punjab, 1881, by L. Ibbetson, p. 18.

Western economic and educational systems began to affect the village communities. This, however, does not mean that the village communities have vanished, for the people in general have not lost their love for the village life, it is only the economic problem that is continually threatening the Indian villages by first having destroyed the village industry and then drawing the active and energetic but destitute villagers to towns and cities in the various modern establishments of the Western people. As the genius of India is not much enamoured of Western industrialism, the problem of village reconstruction is now receiving the serious attention of most of the leaders of India and the work is being carried on by the various national organizations. The future of India depends largely upon the economic rehabilitation of her villages.

The social life of the village population in India has its peculiar sweetness which is hardly to be found in towns and cities. The present unfortunate conditions of the village, make it necessary for those who want a little higher education, to go to some town, but they do not seem to be so happy there and eagerly wait for vacation when they can return to their village homes. The present educational system with its foreign mould, tends to divert their mind the other way and create new tastes and tendencies. The attraction of village life continues unabated to those who choose to keep out of the higher educational institution and live unmindful of Western ostentation. The source of the attraction of the villages is in their community

life. Under the joint family system several minor families, closely related by blood, form a large one and several large ones make an individual group. These families are generally of the same caste, living in their own houses built artistically round a spacious courtyard and forming a real commune with common interests in the improvement of the surrounding possessions. A village consists of many similar groups,—each with its special occupation supplying some particular need of the village, so that the different groups with their respective occupations tend to make the whole village a self-sufficient unit. Each group of such families may consist of even as many as two to three hundred souls providing a constant social life in which only heart speaks to heart and formality knows no welcome. During the day men are out to work children play in the courtyard and women work at home while freely discussing among themselves matters of public importance. In the afternoon women often dress themselves gaily to pay a visit to various other groups in the village, returning home before dark to attend their work before bed time.

The daily work of the families usually proceed in a systematic manner with special regard to the Dharma-shastras enjoining certain daily observances. Men and women do their prayer before leaving the bed and beginning their work after the morning bath. While women are sweeping the house-floor and the courtyard, men take the cattle afield and the girls pluck flowers for their own *bratas* (rites to inculcate discipline and self-control)

and for the old men and women to offer their daily worship. None are allowed, not even the children, to take their breakfast without washing their face and cleaning their mouth and teeth. Then the young children go to play, the school children attend their lessons and the men and women their work. The work varies according to caste and training but is carried on as far as possible amidst natural conditions, so that the human side of work is not lost to the fruits thereof. The daily necessities of the villagers are their own products the use of which gives them real satisfaction because they come from known and affectionate hands. The material things they use are thus instrumental in creating a social tie between the makers and the users. The food they eat not only nourishes their body but also purifies their heart, for however simple it may be, it never comes without being richly seasoned with the affectionate feeling of the cook who is none other than their own dearest one. The West is getting used to canned food which is said to be untouched by human hand,—yes, and for that reason by the human heart, too, and where the food loses such touch it nourishes the body to increase its animal hunger. But the people of India think more of their soul than their body, and all they do must emphasise the moral and spiritual side of life. This they always keep in mind in their village community life. The village people not only seek to establish intimate relationship among themselves but with all objects of Nature. "In India," says Dr. Rabindranath Tagore, "men are enjoined to

be fully awake to the fact that they are in the closest relation to things around them, body and soul, and that they are to hail the morning sun, the flowing water, the fruitful earth, as the manifestation of the same living truth which holds them in its embrace." "

At the approach of dark, men retire from work, have their evening ablution and then sit quiet, each by himself, to meditate. This done they take their supper after which the women take theirs and all retire from the kitchen. The children sit around their old grandfather or grandmother to hear stories of old from the Ramayana, or the Mahabharata or the Puranas or the Panchatantra. The male members of the same group of families may meet in this or that house to discuss the events of the day while the women may listen to their discussion or discuss among themselves or retire to bed.

But there are many other occasional functions that add to the joy of such daily life. The numerous gods and goddesses of the Hindu pantheon have their special occasions to be worshipped, which come to pass in every village with great eclat. For instance, on the occassion of *Durga puja* (worship of goddess *Durga*) in Bengal in the month of Aswin (between September and October) all the villages put on an appearance of real joy and merriment and those who work or study in distant towns and cities, return to their village homes to celebrate the great festival. Indeed the towns and cities including Calcutta seem to be almost deserted. The

worship continues for three days and feasts and music invite all the villagers to gather around the places of worship. Similarly there are other occasions following one another at rapid intervals throughout the year and ministering to the social life of the villagers.⁵ The sacred custom of holding a *sankirtan* (divine music) party almost every evening in some place or other, and sometimes in several places at the same time, is a kind of congregational worship cultivating social feelings, religious aspirations, and musical talents. The travelling theatre (*yatra*) parties are often engaged to stage shastric (religious) or historical dramas interpreting the glorious heritage of India and the Kathakas are invited on many occasions to recite and explain important verses from the epics and the Puranas. The *kabigan* system in Bengal shows how the ordinary village people without education at the modern school, can in a most remarkable way train themselves in the graduated pitch of Indian music and in the art of promptly answering in verses composed extemporaneously as the debating part is staged. Even the Mohammedans organize what they call a *jarigan* party similar to *kabigan*, and display, though they too are equally unschooled, a wonderful insight into the epics and the Pauranic stories. When such performances take place in the village, men, women and children all are glad to attend them and assimilate as much as they can. This is indeed an education acquired with its social, moral and religious bearings in an almost natural

⁵ Vide Abul Fazl's *Ain-I-Akbari*, Vol. 3, pp. 317-321.

order of things, by the simple hearted villagers whose illiteracy is unfortunate but does not prejudice the cause of the Indian civilization.

When there happens to be a marriage ceremony in the village the whole community is astir with various social ideas arising from their loyalty to the great Hindu Samaj (Society). This is the time when they forget individual consideration in the interest of the larger life and seek to conduct the ceremony in solemn regard to the rules of the Samaj. It is a highly elaborate affair lasting for several days and requiring the services of different classes of men and women of the village and the feast which accompanies it may mean, if the family is rich, the feeding of people in and around the village, by thousands. It may be difficult for the Western people to imagine how several thousand people can be fed together in a village, for it means to call for an impossible number of tables and chairs, knives and forks, plates, cups and dishes. But in the Indian village, the spacious court-yard, well-swept and cleaned, is the table, banana leaves serve the purposes of plates and dishes, and fingers are used at a greater advantage than knives and forks. Whatever may be the judgment of the West with regard to the custom of eating with fingers, India knows that considering the kind of food her people take, the climate in which water is never too cold for the hands to be often used and the usual inclination toward simplicity of life, there is nothing in that custom that would humble her people before the West. Each marriage ceremony

with all its accompanying features, offers the villagers an occasion to broaden their narrow family life and realize the meaning of the great society in which they all live. As the marriage parties generally come from different villages, each party consisting of people from many villages, it is an institution which seeks to establish close social relation among people from distant parts. Similarly when a person dies, people from different parts of the village gather together to burn the dead body amidst *sankirtan* (divine music). The cremation ceremony continues several days until the day celebrating a great feast in honour of the deceased.

Amidst these varied situations of the village civilization live the 'teeming millions' of India. They are the sources of joy and merriment which keep the village always attractive and the village life free from drudgeries. But just as the daily life of the people is lived in a system acquired almost imperceptibly through ages of practice, man's life is also conceived in an order of four successive states, viz., 1. *Brahmacharyya* (state of preparation through discipline). 2. *Garhasthya* (state of entering the world after marriage.) 3. *Banaprasatha* (state of dissociating one's self from the narrow family life to think in terms of the world) and 4. *Yati* (life of renunciation to live in seclusion). Each of these four stages of life is a preparation for the succeeding one. As discipline is necessary to take up the responsibility of worldly life both boys and girls are enjoined to observe certain things which they unconsciously do as they practice of

their own accord, certain rites and ceremonies. The married life is a life of responsibility for the little family which builds itself around the couple. But this is just a preparation for a larger field of responsibility,—which they are supposed to take up in the interest of the public. This third stage is most important to enlarge the vision of self in others so that man in his disinterested life in the world becomes gradually prepared to listen imperturbably to the final call. The last stage is simply meditation on the meaning of life itself and a quiet expectation of the parting day. Thus the plan of man's life is conceived to render death as good as life itself.

The whole philosophy of village life in India can hardly be satisfactorily understood by those who have never been in an Indian village. There are still countless people in the villages who have never been to any real town and have not tasted any of the fruits of modernism. They are happy to live their simple village life in the heart of nature with all the sublime ideas of civilization that seek to elevate human tendencies and develop higher feelings even in birds and animals. It is in the Indian village, the people, half starving as they are, would acknowledge the rights of even such animals as forest monkeys to share the crops that nature yields in her fertile fields. Even such birds as crows when they alight on the neighbouring trees of some villager's home and begin their piercing caws, rouse the sympathetic feelings of the people who come out with some food to satisfy their probable

hunger. Except those creatures that are habitually dangerous to human life, all come within the mystical feelings of men, and even the trees are not left out of the common spiritual touch. Superstitions these may be, according to modern sophistry, but where are the better substitutes to do away with the savage philosophy of struggle and develop finer feelings in man and all that surround him? In the Indian village there lies a civilization that teaches man to be in tune with all.

The whole village system of India bespeaks a marvellous adjustment of man's artistic sense with his sense of unity with nature. Art, to say it again, is the nature of man, it is what he creates and his highest pleasure is in his own creation. He may be surrounded by things but his life vindicates itself by arranging them in a new order—a creation of his own in which he finds his distinction. Civilization is the result of this irresistible urge of human nature, expression of man's artistic feeling. But if the cultivation of that artistic feeling is carried to the extreme so as to create a surrounding in direct challenge to Nature, it may mean a marvellous display of man's creative genius but the great edifice of his creation presses upon his soul, as he begins to forget that he is a part of Nature and stands in relation to her just as a particular limb to the organism. Man in a condition like that is detached by his own creation from the spiritual current in Nature and causes a gradual atrophy of his spiritual being. The Indian civilization arose not with a challenging attitude toward Nature but with a

spirit of wonder and admiration. Nature is not to be conquered but befriended,—for India always maintains that the services of a friend are far more worthwhile than those of a slave. The civilization in India is nurtured by Nature herself and that is why it could not be a town civilization. It arose in her forests and developed as the forests grew up into villages.

The adjustment of man's artistic creation with Nature was not an obstacle to the growth of Indian civilization. The various factors of civilization, viz., language, literature, art, science, philosophy and religion continued to develop uninterruptedly as long as India's destiny was in her own hands. Those who have studied any one of these different factors of Indian civilization know it well what great geniuses were working behind it. Had not the library at Alexandria been destroyed, India feels certain that the world could trace most of the sources of Western civilization to India's heritage. Even without it if the historians are free from narrow nationalism, they can probably show that India's contributions to world civilization have not yet been satisfactorily estimated.

The conditions of Indian villages are not, however, as bright now as they were fifty years ago. The long protracted misfortune of India is still robbing her of her immense power in villages. These villages that successfully stemmed the tide of many a foreign power and promptly wiped out the stains of foreign invasions and occupations are now somehow managing to persist. Lord Metcalfe the then

Governor-general of India, said in 1830, of these villages, "They seem to last where nothing else lasts. Dynasty after dynasty tumbles down; revolution succeeds revolution; Hindu, Pathan, Mughal, Maratha, Sikh, English are all masters in turn; but the village communities remain the same." It is true the villages are still there with their pristine ideal and aspirations; but they are threatened. Chronic poverty, pestilence and famines have seized the village in their grip and are shaking loose the beautiful structure of the village civilization. That these cankers of Indian civilization are not India's own making, has been successfully shown by Sir Romesh Dutt in his *Economic History of British India*.^{*} The unfortunate situation has also been carefully analysed by Dr. Radhakamal Mukerjee in his eminent book, *The Foundation of Indian Economics*, in which he has prescribed the proper remedy as well. The growing exodus of the middle class people from the village to the town is making the village condition worse than ever and has to be checked by showing them that it means death to the Indian ideal and aspiration. India should watch the movements in the West where the thinking people are steadily becoming sceptical about congested town life with all its mechanical contrivances and are slowly drifting toward a rural mentality. The Wandervogel movement in Germany clearly points toward it. The French movement to have separate areas in the heart of Nature and let people live there as far as possible in natural state, fore-

* See the Preface.

shadows, a coming change from over-industrialised life. The communists in Russia show a definite trend towards the same direction. But whether or not the West chooses to change its outlook of life, India can hardly take up the western ways of life without destroying her very soul. As Professor R. Mukerjee says, "Our life estimates and aims, have been different from those of the West, and hence we have evolved a different social structure. To regard our economic structure as either mediaeval or obsolete would be a gross and inexcusable blunder. Our economic structure is as "modern" as that of the West, and it will pursue a line of evolution not towards the so-called "modern" or Western industrialism, but towards a fuller and more determinate Indian industrial order."⁷ The present movement towards reviving the spinning wheel and other cottage industries goes to show that India has not lost her faith in her civilization and that the village may soon come to its own again. If the genius of India takes up seriously the work of village reconstruction, and if the work is carried on not in antagonism to modern science but with the help of it, her village organization may be stronger than even what it was at its best. The modern problem of India is a real test of her traditional genius and if in the face of aggressive Westernism her village system finds no ground to stand upon, the bankruptcy of India's initiative is permanently sealed.

⁷ *The Foundation of Indian Economics*, p. 462.

CHAPTER VI

THE GREAT HINDU SAMAJ

To attempt an honest and fruitful study of the Indian Society is by no means an easy task. Critics there have been many, foreign as well as native, and their judgments legion. That these judgments may not be quite unwarranted is deduced from the present deplorable conditions of the society. Besides, there is in every age a peculiarity showing a definite trend of thought; to go against it is an anathema *per se*. But the peculiar thought-current of an age may not be the criterion of a thing that survives many ages. The persisting character of the Indian Society against so many odds and in a world with its daily somersault in the guise of progress, is expected to arouse criticism in all who sense nothing but anachronism in every thing old. Perfect society is, of course, a misnomer just as a perfect man is a dream. There is, therefore, always some room for criticism in every society; and society profits much when criticism means well. Indian society admits of its many defects and antiquated customs and is probably not against any constructive criticism that suggests modifications in keeping with the demands of the time. But if the motive of criticism is a deliberate prejudice, society is confronted with a disruptive element against which it needs proper safeguard. The structure of Indian society certainly requires some change

here and there to suit the altered circumstances, but the change should be so effected as not to injure its foundation. The foundation of Indian society is strictly spiritual and is vitally related with the soul of the people. It is characterised by its wonderful stability and resisting power because it has been an indigenous growth with its root in the soul of the people. India should beware of foreign critics many of whom hardly realise the fundamental principles on which her social structure is built and ridicule it because it is different from their own unstable one.

Indian society is generally understood to be identical with what is known as the caste system, although such a system arose later in society. The word 'caste' is a foreign invention being derived from a Portuguese word. It is indeed a complex form of social institution with its origin still obscure. "It is not only based on the division of labour for social efficiency, but also on "varna" (colour), 'jati' (lineage), 'kula' (family), 'gotra', 'pravara' and 'karana'. The complexion of the Brahman is described to be white (pure Aryan type), of the Kshattriya red (mixed), Vaisya copper bright (Dravido-Aryan), Sudra black (Kolian)." ¹ It was probably true at first when the proud Indo-Aryans like the present Western Aryans, had their colour prejudice and considered themselves superior to the non-whites. But later as they began to be more philosophical the caste

¹ Chandra Chakraberty, *A Study in Hindu Social-Po^lity*, p. 221.

system was given a spiritual significance, each class being determined by a special virtue it represented. It was said by Lord Krisna in the Gita, "I have created the four varnas (classes) in accordance with the difference of guna (virtue) and karma (occupation)."² The gunas are the three primal virtues, viz., sattva (spirituality), rajas (energy) and tamas (inertia) which exist in all men and their occupation is determined by the predominance of one of these virtues since man chooses his work according to his special taste. Men of sattvic quality usually choose to do such things as have a distinctly spiritual significance while those who are of a strictly rajasik tendency with some sattvic tinge, prefer the work of courage, chivalry and adventure; the former are given the name Brahmana and the latter Kshattriya. But there are people again who represent a blending of energetic (rajas) and animal (tamas) tendencies as revealed in their spirit of helpfulness as well as physical gratification. This class was probably formed out of those heroic Aryans who in their contact with the Dravidians lived a promiscuous life and thus, being degraded from the Aryan standard, chose the trading and commercial occupations of the Dravidians. Thus was formed the Vaisya caste. The Sudras were those non-Aryans whose life-conception was not much above the animal,—a constant obsession of brute pleasure signifying the predominance of the tamas quality. "Thus possibly the Vedic Rishis in the

² Chaturvarnam maya sristam guna karmabibhaga ashah.

Shapta-Shindhavas were recognised as the Brahmins, the warlike immigrants from Mesopotamia and empire-builders in the Madhya-desa as Rajanyas (rulers) or Kshattiyas for military prowess was essential for the maintenance, extension and defence of the kingdom, principally the Dravidian traders and farmers, except a few Aryan colonizers in Shapta-Shindhavas, as Vaisyas and the Dravidian and Kolarian slaves as Sudras. And those who were beyond the Aryan pale of civilization were called Nishadas, Kiratas and Chandalas—the aborigines.”³

The division of caste according to inner qualities meant a change in the outlook of social organization which was at first determined more or less by colour and lineage. It was a widening of social compact to recognize similar classification outside the Aryan fold and admit the non-Aryans into the same social body; a process of the civilized Aryans assimilating the civilized Dravidians. This shows that the caste system was not so rigid in ancient times. In the Mahabharata, Yudhisthira, in reply to king Nahusha, said that a person born in a Brahman family would not necessarily be a Brahman or one of a Sudra parentage would not be a Sudra, for Brahmanic virtues could be found in many Sudras and Sudra habits were not absent in many of the twiceborn caste.⁴ It was also said elsewhere, “Lineage is not honoured but blessed vir-

³ C. Chakraberty, *A Study in Hindu Social Rotaly*, p. 223.

⁴ Brahmins, Kshattriyas and Vaishyas are called twice-born (*dwijas*) after they are invested with the holy thread, a ceremony something like Christian baptism.

tues are. If a Chandala (untouchable) happens to be virtuous, even the gods will recognize him as a Brahman."⁵ Social stratification was, therefore, a means to recognize and cultivate the higher virtues in men. There seemed to have been no sense of disparity among the first three castes. Their sense of duties and obligations towards one another kept up a sort of Platonic ideal of justice which was indeed a safeguard to social harmony. This was certainly a wise device of the early Indian society to encourage efficiency without competition and to foster moral and spiritual ambitions without the bane of class prejudice. That the caste narrowness did not poison the ancient society is evident from the fact that there were more incarnations of God in the Kshattriya caste than in the Brahman. Krishna, Rama and the Buddha were all Kshattriyas and yet they were and still are regarded as incarnations of God by all including the Brahmans. The social organization attained its rigidity probably as a reaction against Buddhistic cult of society which did not recognize and had almost dissolved the caste system. But the degeneration of the system certainly began after the fourth caste (Sudra) was formed. Indian society had no reason to degenerate as long as there were the first three castes and it was the Sudra caste which was formed later out of the aboriginal people to serve the first three castes. The introduction of this servant caste was the beginning of a social disparity which infected the higher caste

..⁶ *Na jati pujiyate rajañ gunah kalyanakarakah.*
*Chandalamapi vrittastham tam deva Brahmanam
 viduh.*

people with an overbearing attitude towards the Sudras. The Brahmans who were the chief repositories of Indian culture and philosophy developed this pernicious attitude further against the other castes, and began to produce literature to justify this attitude. So the whole social system was slowly drifting away from its principle of mutual obligation to one of exploitation. Thus instead of inward virtue being the criterion of a social division birth has become the sole determining factor. The discipline and restraint which a higher caste means, need no more emphasis when birth protects the privileges. Of course, this criterion of birth is not without its social stability, but to make it the sole criterion is to hinder social progress and abuse caste privileges. This is what has happened in the present state of the Hindu caste system.

But such unfortunate conditions of the caste system in the Hindu Samaj do not mean much weakness in its relation to the non-Hindu communities. The people of one caste may resent the conduct of those of another, but none of them is ashamed of his own caste. Their protest is against exploitation and undeserving privileges. It does not shake their faith in Hinduism and induce them to seek admission into some non-Hindu community. Had it been so the Hindus would have long ago vanished from the face of the earth. Caste is not the only thing that holds them together.

Even the growing rigidity of the Hindu caste did not drive into a non-Hindu fold, its social recalcitrants and moral weaklings who failed to keep up

to the caste standard. The criticism of the orthodox caste people only compelled them to form new castes within the society. The rise of so many castes and subcastes besides the original four, shows both the rigid and elastic character of the Hindu society; rigid because any weakness in observing the caste principles meant unfitness to remain in the caste and elastic because such weakness meant no exclusion from the society rather an occasion to form a new social group within it. The numerous castes and subcastes have made the Hindu Samaj far more complex indeed, but have not affected the lofty social principles which all Hindus revere in spite of their failure to observe them. That is why the people of one caste may not like those of another and may even threaten to non-co-operate with them, yet their attitude towards the non-Hindus remain the same. The new national consciousness is, however, trying to dissolve the frontiers of communalism and is demanding the abolition of caste. Under the present circumstances the Hindu Samaj requires a thorough overhauling and some reconstruction if it is to solve successfully the difficult problem caused by the presence of the non-Hindu communities.

There is no use denying the fact that the caste is at present in an extremely chaotic condition due to India's sad economic dislocation. The coming economic order will determine the fate of the caste; either it will go or reorganize itself consistent with the presence of other communities. But this does not mean that the caste has been a pernicious sys-

tem from its very beginning as shallow persons are often inclined to think. What the caste has done to save the culture and civilization of India during these centuries of her misfortunes, cannot be properly estimated at this time, for when people suffer from causes they cannot remedy, mutual accusation becomes a habit until they begin to lose faith in their own things. I had a long discussion with that distinguished Indian philosopher, Dr. Brajendranath Seal, the then Vice-Chancellor of the Mysore University about the social problems of India. The great philosopher, an ardent Brahmo as he is and, therefore, no lover of caste, agreed that the abolition of caste without simultaneous establishment of vocational schools in every village might be a change toward the worst. Caste is ridiculed by a special class of Western people because it successfully resists their work in India. While the Western missionaries zealously criticise the Hindu caste, they establish a caste of their own by shutting the native Christians against free social intercourse with them and it has been said that there are Christian churches in southern India where the native converts do not find it inconsistent to retain their old caste differences. And those others of the ruling race who criticise it must remember that the very presence of an alien class of rulers supports the caste system. It exists everywhere though under different names and no where is it so obnoxious as in the United States. Indian caste system would not have long been so rigid and stereotyped had the people been in an atmosphere of their own. Caste may have

to go for some times, but the people must not think that it goes because it is essentially bad; it would mean an insult to the genius of ancient India and a sad divorce from the vitalizing spirit of the glorious past. Let the people of India think that whatever change is to be made in Indian society it is because the new circumstances demand it. The present state of Indian situations requires the maintenance of an iron faith in India's past lest in the process of cleaning the house the gold goes with the dust.

Next to the caste system comes in importance the family institution of the Hindus. Their joint-family system has been equally criticised by foreigners and is now vitally affected by Western economic ideas. But economic interest is not all that determines the family institution in India, although it has recently acquired a considerable importance in family life. The whole system puts emphasis on a moral consideration in which human individuality is enlarged. In the West family means only the married couple and their children and these children when they are grown up enough to take care of themselves, leave their parents with the hope of building new families. In India, however, a family may consist of several brothers with their wives and children, their old parents and widow sisters, numbering sometimes as many as thirty or even forty. In the West the mother-in-law is a curse, in India she is a real blessing and the newly-married girl considers herself unfortunate to live in her husband's house without the mother-in-law..

Indeed the more members she finds in the family the greater is her joy, for her life partakes of affection from so many a heart and gives itself up in the joy of loving all of them. Nowhere else is the human heart so replete with elevated joy by trying to distribute itself among others. It is a training for self-expansion,—an unconscious repudiation of narrow egoism. Children brought up under joint-family system acquire moral habits without knowing of them, for their constant life among the numerous members of the family makes the inhibitions of their natural life almost a natural process. Since in society such inhibitions are for the common good that which teaches them in the easiest way is the best. For the newly-married couple, to live among so many of their own people there is a real tempering of the carnal side of life. At the initial stage of their sex-life the unselfish love of the large family diverts their mind from strong tendency to extravagance and preserves the permanent joy and happiness of married life. Thus in the large family love grows in the couple with the thoughts of flesh slowly dropping out so that when their youth is gone love persists and probably becomes more intense in their joint ambition to serve all.

Critics have often said that such a system creates many family parasites by allowing the members to live on the earning of a few, if not of only one of them. This is true more or less in an industrial civilization in which men go out to their respective jobs in shops and factories and earn money for their living. As they have to be employ-

ed by others many, may often remain out of work and yet do not feel the necessary urge to seek some position when they find their life is taken care of at home. But in an agricultural civilization joint-family life is, on the other hand, an economic blessing. The different members of the family however large, do not run out of employment in their village concern, for they are self-employed. Some go out to tend the cows, some to the field, some to their handicrafts, some to the market, some to school and some at home. It means a real cooperative life and when the cooperation comes from persons bound up by family affections and interests it yields abundant fruits,—fruits that enrich them physically, morally and spiritually, for they are the product of hand, head and heart. When some of them are disabled by disease or some accident they do not need to deliver themselves to the mechanical mercy of organized charity. Poor they may be, sometimes too poor to meet their daily needs, but the noble heart that reigns over the family enables them to keep happiness at home, for misfortune loses all its bitterness where sympathy knows no bounds.

There is another stock argument against Indian joint-family system, that it prevents its different members from developing their individuality. The idea is that the single family system, as it is in the West, relieves the married couple of cares and anxieties which are not their own and gives them a chance to face the world themselves. The idea is apparently very agreeable because it has all the primitive dreams of unrestrained life.

But society is a complex affair and as long as man seeks to live in society his individuality is bound to be limited. All ideas of morality surround the individual with inhibitions and he cannot avoid them if he is to live in society. It is, of course, known to all that individuality does not grow in an atmosphere of perfect license. It grows when a person takes upon himself the duty of self-control. The joint-family system in India, teaches children to acquire self-control without being told about it. They learn it of themselves because the atmosphere of finer feelings in which they are born, makes it a natural thing for them to acquire it, and those who would under the single family system appear as far distant relatives become so close that their common interests and feelings are a matter of course. Individuality in India, grows in the power of adjustment and harmony. If individuality is to be developed by severing the golden chain of the joint family, why is the restriction of single family life either? Does not that also mean a chain? And is not the pressure of a chain more stifling to individuality when it is too narrow in its compass than when it encircles a larger sphere? The Hindu joint family system helps man sublimate his lower passion into a higher feeling and thus develop an individuality which is a real asset to society.

But the most sacred of all social institutions of the Hindus is their marriage. The various customs and ceremonies surrounding this institution are so full of meaning that at the present

age when marriage in many countries, is becoming a dubious matter, they deserve our careful study. It is, of course, not possible to go through them at present, but one feels constrained at least to touch upon an explanatory note of some customs that seem to be slowly yielding to the rash judgment of foreigners and some foreign-bred Indians.

In olden days, the Hindu Samaj recognized as many as eight different forms of marriage. These are:

1. *Brahma marriage*: After satisfactory negotiations between the two parties the bridegroom was to be brought with his relatives, to the house of the girl's father and then formal ceremonies to be continued. Many hymns had to be cited and the *Homa* sacrifice to be performed by the family priest who would next pass through a series of prayer while formally uniting the couple. Thereupon the girl's father would formally give her in marriage to the bridegroom, saying, "May there be ever participation between you and this nursling of happiness in three things—in good works, in worldly goods, and tranquility of life." Then would follow some ceremony again until the marriage was completed.

2. *Daiva marriage*: In this form the girl's father initiated a sacrifice and the priest performing it was offered his daughter whose marriage was then formally celebrated.

3. *Arsha marriage*: In this form a pair of kine had to come from the bridegroom as a form of dowry. Then the marriage was to be as before.

4. *Prajapatya marriage*: It was formed after bringing together the man and woman and completing the ceremony with the words, "together do ye both your duty."

5. *Asura marriage*: The suitor was supposed to bring a rich dowry before he would be entitled to marry the maiden.

6. *Gandharva marriage*: This was something like the Western courtship. After they had loved one another they united in wedlock even if it meant without the consent of their parents.

7. *Rakshasa marriage*: Forcibly abducting a girl from her people and then marrying her.

8. *Paisacha marriage*: When the lover married a girl secretly in her state of intoxication or deranged mind.

The last four types of marriage were regarded not very high while the eighth one was held as disgraceful. The great Hindu law-giver Manu strictly prohibited marriage in a family like that "which has omitted prescribed acts of religion; that which has produced no male children; that in which the Veda has not been read; that which has thick hair on the body; and those subject to hemorrhoids, pthisis, dyspepsia, epilepsy, leprosy and albinism, also a girl with reddish hair, a deformed limb, troubled with habitual sickness; and one with no hair or too much, and immoderately talkative and with inflamed eyes."⁶

It has, however, often been pointed out, that the marriage of Hindu youths is usually arranged

⁶ Chapter III, 7-9.

by their parents. Yes, and this is nothing to laugh about. To the Hindus father and mother are not simply biological relations; they represent relations which make them forget all their personal interests for the sake of their children. This love is a deep river of milk which their son is never able to cross. Such parents would not think of arranging their children's marriage if it would mean to make them unhappy.

The question raised is, Why should there be marriage between persons who have not known and loved each other? This is the modern social invasion of the West; and it has all the charm and thrill of youth in whom the echo says, 'Why?' and the wisdom of India wonders. Can the young people conscientiously choose their partners of life? Very rarely. The love of youth is usually blind; it gets confused by the intervention of sex and in youth love often means no better than sex attraction. Let a young man and a young woman associate together for sometime and they will grow to love each other. The idea that love should precede marriage is not quite agreeable to the Hindu society. The Western custom of courtship is an invitation of innocent youth to commit suicide. It is a sanction of civilization to deflower youth and degrade love into carnality. Under the sordid custom of courtship young men and women approach one another with the idea of prospective husband and wife and in that idea flesh appears to be dominant. Think of a young man approaching every girl with the idea of a prospective wife; a veritable jungle life!

And he has to do it, for he has to look for his wife himself. This business of husband-and wife-hunting requires youth to keep constantly an attractive appearance, for it is in the commerce of love wherein appearance counts the most. What is the meaning of painting, cementing and whitewashing the face, of so much powder, lip stick and rouge but the fire of a burning passion within to attract some heart! And lo, so many old bachelors and maids after their long adventure into the market of love, to choose their partners of life, come back frustrated, haggard and anemic! This Western conception of love preceding marriage is also not quite consistent with the Bible. In it Christ is said to have commanded his followers not to commit adultery and have given a clear definition of the term,— “whoever looks at a woman to lust after her has committed adultery with her already in his mind.” Does not the custom of husband-and wife-hunting by impulsive youths involve a deliberate aberration from such an exalted commandment? It is hard to see how the one is consistent with the other.

What is the result of this Western custom anyhow? The increasing number of illegitimate births is not a sign of good morals in Western society. “That something is wrong with marriage is universally admitted and deplored. The number of celibates, of mismated couples, of divorces, of childless homes, of wife deserters, of mental and nervous wrecks; the frequency of marital discord, of prostitution and adultery, of perversions, of juvenile de-

linquency, tell the story." The Registrar-General's report for England, 1928, shows that 45 per 1000 total live births are illegitimate. It has been said that in the United States out of seven marriage cases there is one divorce case. Dr. Beatrice M. Hirsh has given a vivid picture of the whole situation, in an article, *The Chaos of Modern Marriage*, in the *Harper's Magazine*, December, 1925. Mr. Edward Sapir writes in the *American Mercury*, February, 1930, "Perhaps never before in the history of mankind has the family been so lightly regarded as it is in contemporary America". About England one may judge from the situations in London. The London courts now are said to be "dealing with nearly 3000 matrimonial cases annually. The assize lists vary considerably, but a fair average of suits taken out of London may be set down as 2000 bringing the total approximately to 5000." France has become, to say the least, an unmoral country. In Russia, marriage has become simply a technical term for biological response and children may be freely manufactured without the taint of illegitimacy. Professor Yonow writes in a recent issue of *Pravda* about a class of co-eds at the State University. These co-eds are said to have given him their unanimous opinion: "The girl who thinks and talks about pure love is laughed at. We Russian girl students do not know what love is. We only know sexual relations." No doubt, as Dr. Pasche-Oserki says, "There are no illegitimate children in Russia." If the fatuous custom of courtship makes

⁷ Paul Popenoe, *Modern Marriage*, p. vi.

'marriage a sacred institution, its sanctity would not make farce of a married life in which the question of alimony does not take time to follow matrimony, in which as Judge Lindsey has shown, the good husband and wife may by mutual agreement have their respective "affair" outside, and in which, as Bertrand Russell feels, "occasional adultery on either side is quite compatible with deep and lasting affection." All these facts should be a fair warning to India. The West may in the name of progress, go back to the jungle life and prescribe for its civilized society, such farces as "trial marriage", "companionate marriage", and "psychological marriage", but India with her lofty moral and spiritual ideal must seek her social evolution in her own peculiar way and show to the world that she entertains a different meaning of social progress.

The Hindu Samaj has not encouraged the young people to choose the partners of their life, because its ideal is different. Dr. Rabindranath Tagore has explained the Hindu marriage ideal in a book on *Marriage* edited by the German philosopher Keyserling and has shown why the Hindu youth should respect such an ideal. Marriage is not simply an individual affair; society is vitally interested in it, for upon the children born of a wedlock depends its future. The sanctity of marriage is the very bedrock of the Hindu Samaj, and to allow impulsive youth to take full liberty in it, is like the West to have no stable society, no well-integrated family and no real happiness of married life, in short, to return to a brute life. This, of course, does not mean

that the young people are to have no word in such a vital matter which concerns their whole life. The idea is that after the parents or the guardians in that parental position have found to their great satisfaction, a suitable partner for their son or daughter, the young couple concerned should be freely consulted and no final decision is to be arrived at without their consent. As long as the parents, whose interest in the happiness of their children is genuine, whose experience of married life is a warning against errors, whose sense of duty towards society is active and finally, whose vision is not obscured by passion, continue to be so prominent in the affairs of their children's marriage, married life in India will neither be a mocking formality nor a shocking tragedy.

The Hindu Samaj has long been under severe criticism for its custom of child-marriage; until finally it has been banned by a recent legislative enactment. By this act which comes into operation from the first day of April, 1930, the marriageable age of the girl has been raised to fourteen and of the boy to eighteen. While it is quite possible to see the value of such legislation at this time, it is damaging to accuse society of its ever introducing the custom of child-marriage. The custom may have outlived its time, but that should not make one blind to its usefulness in the social history of India.

To understand the meaning of this custom one should specially remember the time and the circumstances under which it developed. Everybody knows

that the Hindu society is very old going far before the Christian era. The Hindus established a stable society at a time when communication was extremely difficult if not hazardous, but the caste people were scattered all over the country. The caste in India means also the custom of endogamy, although it means not quite the same as is understood in the West. In ancient India intermarriage among the first three castes was not uncommon, but later marriage was restricted within the same caste. Yet, the joint family system made the endogamous custom very wide in its outlook; and even to marry distant cousins was not favoured by the higher caste people. Marriage, therefore, required communication between distant places where people of the same caste but not closely related by blood used to reside. Now, consider those olden days when the world had but little dreams of the present facilities for rapid and easy communications and the country was not entirely safe for travellers. The institution of marriage with its strict attention to caste and family purity was then not an easy matter. The girl must be united with a young man satisfying the conditions of family and caste traditions and it was hardly possible to find such a type within an easy distance. For a grown-up girl to be travelling occasionally after her marriage over that long distance between her new home and the old, was fraught with many risks. But the most important question was her power to adjust herself to the situations and environment in her new home. A grown-up girl when she went to that home and

found so many people claiming the affection of her husband, some even ruling over him, would in most cases find things extremely revolting. But a young girl of tender age easily adjusted herself to those situations by discovering in the new home, the familiar environment of the old. There the husband's brother was her brother, his parents became really hers and with all his relations she easily established similar relationships. So family peace and happiness were not so easily disturbed. Besides his marriage did not mean their living together, in fact they were not permitted to do so until the girl attained her puberty and the ceremony of the second marriage was formally performed.

There is also a deep moral significance which urged the ancient society to adopt this custom. Boys and girls growing up together during their age of innocence are immune from sex impulses in their relationships. Their love for one another has nothing to do with sex. So if a boy and a girl married in their childhood, grow together in the company of other children, their youth brings them together as husband and wife with their sex side of life greatly chastened by the long familiarity and love acquired in their innocent age. As the love they acquire for each other has in its origin nothing to do with sex and physical appearance, it continues to beautify their mutual life when age appears to carry wrinkles on their faces. Besides, the strict moral idealism of the Hindu Samaj would not permit the slightest weakness in sex relation until marriage is performed. In the West there

is no such restriction and the young people may have the indulgences of sexual life without the necessity of marriage. Read Havelock Ellis, Judge Lindsey, Max Nordau, M. Burreau and a host of other social writers in the West and then judge whether the West can claim a cleaner state of sex-life than the Hindu Samaj. Of course, under the new circumstances this old custom has to go; but if the present legislation against child marriage is not followed by an adequate provision of wholesome occupations for unmarried youth, the standard of sex morality among the Hindus may not remain as high as before.

There is a good point, however, for the modern feminists to criticise the Hindu Samaj for its not disapproving the custom of polygamy. It cannot be said that the custom does not exist, but it is dying out and may soon cease to exist. The custom arose probably from the rigidity of caste which prevented intercaste marriage. It is found usually among the *kulin* caste people and rarely practised by the low caste Hindus. It has a certain eugenic interpretation, false as it is under the parent state of the caste system, which gave the people of high family tradition a special fitness for raising a high type of children. Besides, there is peculiar tendency among the male Hindus to take to a purely abstemious life and vow not to marry, as a preparation for the life of total renunciation. There are even today many great Hindu ascetics, each having hundreds of disciples who would never marry. This means a falling away of thousands of young men from the field of marriage, while the young

girls cannot safely take up such a life and all are supposed to get married. It naturally creates a social problem which the people of the poorer class solve by giving their daughters in marriage to men of high birth even though they are already married. For, the social problem thus created makes a suitable young man rather a costly thing which the poor parents of a girl can hardly afford to secure. The custom is now dying out because the old eugenic interpretation of certain family prestige is now being openly questioned and the parents are getting highly interested in the education of their daughters that they may take to an independent life and earn their own living rather than be married to unfit men.

Polygamy is certainly bad, but monogamy is hard. Yet, while the majority of the Hindus may live strictly monogamous life, it is difficult to say that monogamy is at all a popular custom in the West. To have outside "affair" on the part of the married couple as Judge Lindsey has shown, is no sign of monogamy. The Western people may be called monogamous in the sense that they legally cannot have more than one wife; the term in India, however, is not accepted simply in the legal sense but in the social and moral as well. Further, the divorce system in the West is a disguised form of polygamy which in its open form differs simply in the matter of time. In India society does not disapprove of a man keeping more than one wife at the same time, in the West society does not disapprove of a man having several wives in his life.

time. And the little difference is due to the fact that Hindu custom does not approve of divorce.

But no where in the world is found such strict monogamy as it is among the Hindu woman. Indeed the rigour of such monogamy has made the Hindu society appear rather too cruel. The custom of widow-marriage was not entirely unknown to Hindu India, although somehow or other it came to be discarded later. Probably the custom was discarded on account of the sanctity attributed to marriage. Hindu marriage means unity of two souls, and as the soul never dies the unity is for eternity. The so-called death of the husband means nothing but physical absence and hardly affects the spiritual union of the couple. That is why if the married girl loses her husband even the day following her marriage she remains a widow until death. This has, no doubt, a high spiritual meaning, but the anomaly is that the custom is not enforced in the other way. It does not prevent the remarriage of the widower. In order to do away with this anomaly widow remarriage is now being revived. Probably this change, so far as the young widows without children are concerned is coming to stay.

It must be borne in mind that the social ideas of the Hindus are not formed on Rousseau's contractual basis. The Hindu ideal clearly enjoins the spirit of sanctity in all human relationships. The whole thing will be clear if one remembers the fundamental ideas that dominate over the Hindu conjugal life. A Hindu addresses his brother and sisters, his cousins, his uncles and aunts, each by a

certain specific designation, so that when he utters that single word even a stranger can understand the relation which he holds with the particular person addressed. But he has no similar word to address his wife or she to address her husband. Does it not seem queer that persons between whom exists a relation transcending all relations, persons whose highest pleasure is their constant companionship have no word of addressing one another? The truth is that the Hindu idea of marriage is a complete union of two souls whose oneness cannot be violated even by death. This is not just a fascinating ideal to be put up for public demonstration, but something which must be lived up to. To others they may be introduced as husband and wife; but in their living they are just one without relation and therefore, without names. So many cups of crocodile tears have been shed by the self-constituted friends of Indian women for their so-called pathetic conditions in society! Alas, if they had only understood what lies behind the patient, enduring, and silent conduct of the Indian woman, if they had only realized the most formidable corrective which the woman rears in her devotional heart. The Hindus are mystical in all their interpretation of social relationships. The spirit of self-forgetting is there; the sense of duty as distinguished from the Western ideal of the sense of rights is what dominates the Indian woman. She is satisfied if her duty is done, it is not her concern to disturb her mind with what others are doing. The Hindu ideal is to give without thinking of getting, for that is the way to ex-

pand the little self larger and larger until it loses itself in the Infinite.

This may remind one of the old custom of suttee or the self immolation of the widow. The deep devotion of the Hindu wife for her husband has been the most sublime fact in Hindu society. People brought up in a different ideal and environment cannot imagine the intensity of this devotional spirit which enables a Hindu wife to defy cheerfully even death. The difference between the Hindu and the Western ideal of wifehood may be clear by a contrast between the two great historical characters, Sita of the Hindus and Helen of the West. Sita was married to Rama, prince of Ayodhya, and Helen to Menelaus, king of Sparta. Sita was carried away by Ravana, Helen by Paris. But while Sita with all of Ravana's clever devices of persuasion for years, could not be moved from her devotion to Rama, Helen within a short time began to love and live with Paris and was happy. Ravana was the powerful king of Lanka (modern Ceylon) and could easily use force to violate Sita's chastity, but he knew quite well that then she would forthwith commit suicide. This Sita is the ideal woman in every Hindu household. Examples of the Hindu wife courting death for her husband's love are too many to be counted. In ancient times, probably there were stray cases of women who felt the separation of their husbands so bitterly that physical suffering was nothing compared with it, and the joy of being reunited with their husbands who were supposed to be waiting in spirit, made them mount the funeral pyres to burn

themselves along with the bodies of their dead husbands. At first it must have made quite a sensation bringing high praise from neighbouring quarters, for such vindication of love and chastity. It was an open display of conjugal virtues, causing at first a little flutter of doubt about the character of those who did not die with their husbands. Doubt gradually developed into open criticism making it almost unbearable for many widows to survive their dead husbands. Such criticism naturally began to disturb the peace and happiness of family life, so much so, that to get rid of the obloquy even parents and relatives felt compelled to give their sanction to such a cruel custom. When such a practice grew up to be an accepted custom, it became clearly irrational and so it was Ram Mohan Roy who introduced a bill and had it passed to put a stop to the custom. Yet, even today despite legal prohibition, there are cases of women who at the death of their husbands, burn themselves to death or commit suicide by some other means. The custom is, no doubt, to be condemned, but the motive which makes such self-immolation an easy thing bespeaks the highly devotional spirit of Hindu womanhood.

It is, however, difficult to understand how the Hindu Samaj with its lofty moral tone, can tolerate those marriage cases, few as they are, in which the husband is rather too old for the young wife. It is certainly a travesty of social justice to allow a very old man to marry a young girl who would rather deserve to be his daughter. In the West the

custom has taken the other way as well,—old woman marrying young boys. The so-called emancipated women as if in a spirit of retaliation, are developing love of the sexual type for young boys who look more like their sons than husbands. The moral danger involved in such absurd union is that the relation between old age and youth is going to lose its purity. Age has been always respected by youth because it evokes a parental relation. That is why the Hindu girl may freely appear and mix with old men even though they are strangers, but will hardly do so before young men. Similarly the aged Hindu ladies may freely mix with young men, while they become rather self-conscious in the presence of old male visitors. But this absurd union by marriage of youth and old age, is going to develop a sordid feeling of sexuality in a relation which has been always free from it and may ultimately give rise to incestuous practices in the family. The Hindu Samaj must guard itself against such a shocking eventuality by preserving always and everywhere the pure parental relation between youth and old age.

The Hindu Samaj enjoins upon its people to meet persons of the same age but of different sexes as brothers and sisters. There seems to be no cleaner conception of human relationship. It is true that persons of different sexes have a natural desire for association but when such association is, based on a fraternal relation the moral health of the society remains intact. The natural inclination to associate with persons of different sexes is more than sa-

tisfied when they approach one another as brothers and sisters; for, in it is involved no formality or artificiality of behaviour but exchange of social feelings in their simple and pure forms. They are pure because the physical side of sex relationship falls behind and thus they keep the lower propensities out of work. A brother sees no woman in his sister, but just his sister. When the same attitude is cultivated outside the family circles as well, many of the social problems are easily solved; for, it is the sex side of life which leads people into many sad entanglements and brute habits.

The Hindu Samaj is called upon to solve its present problems very tactfully. Its internal disorder must be tackled in such a way that its old strength is regained to maintain its honourable existence beside the non-Hindu communities. But the old strength cannot be regained entirely in the old line, for the situations now are very different. Nor should the reform proceed along a line foreign to its ideal. Let the ideal of the Hindu Samaj continue to dominate over Hindu social life and all reforms however drastic will be for the good.

CHAPTER VII

SANATAN HINDU DHARMA

The people of India are reputed to be highly spiritual and yet that which makes them so has been treated by many foreign writers with disparagement. Not a few of these writers are evidently impelled by creedal narrowness, some probably by shallowness as well. Even the best of them may be tempted to mass such materials against the things and ideals of India as would invariably lead to a conclusion quite flattering to their own. This has been done through ages until its baneful effect is now impinging upon the pride of the people who can no longer view it with indifference. Fortunately, however, a new sympathy is growing among foreigners, probably as a reaction to India's protest against selfish criticism, towards the ideals of the Hindus. There are some Western writers whose appreciation may go so far as to make almost a heaven of India. But India represents just a spirit and not a heaven or hell; a spirit which along with the process of human evolution is being realized in the actual life of the people.

This spirit of the people is the all-pervasive force of what the Hindus call their *dharma*. The term '*dharma*' is extremely rich in contents, 'having no one equivalent in English'; the term '*religion*' certainly does not exhaust its meaning. It has been well described by L. Adams Beck as "the national

spirit which consecrates social custom, tradition, conduct, and religion, and is a uniting force which in greater or less degree conditions the life and thought of every person born in that nation.”¹ Professor Radhakrishnan means the same when he says, “It (*dharma*) stands for all those ideals and purposes, influences and institutions that shape the character of man both as an individual and as a member of society. It is the law of right living, the observance of which secures the double object of happiness on earth and salvation. It is ethics and religion combined. The life of a Hindu is regulated, to a very detailed extent, by the laws of *dharma*. His fasts and feasts, his social and family ties, his personal habits and tastes are all considered by it.”² Evidently, *Hindu dharma* means a noble spirit permeating every phase of the Hindu life. It is universal in its outlook inasmuch as it is based on the interpretation of humanity as a whole and not on any glorified form of tribal or sectional consciousness. It is called *sanatan* (eternal) because its principle is determined in relation to the immutable human nature. Thus the *Sanatan Hindu Dharma* means the eternal law which regulates the life of the Hindus.

In this sense, therefore, it has no beginning. It is embodied in the Vedas, enjoined in the Smritis and concretely elaborated in the Puranas. The truths of the Vedas were revealed to the ancient *rishis* (sages) both men and women who compiled

¹ *The Story of Oriental Philosophy*, p. 18.

² *International Journal of Ethics*, Vol. 33, Oct. 1922.

them into four different volumes. The earliest of them was the Rig Veda, next the Yayur and Sama Veda, while the Atharva Veda were of a comparatively later period. The Vedas have two main divisions; one is called *Karmakanda* which dwells on many rituals and sacrifices and has, therefore, been left out as unimportant at the present age; the other is called *Jnanakanda* which deals with the philosophical aspect of religion. *Upanishad* is the name given to it. There are many Upanishads, each upholding a system of thought by itself. A non-Hindu wrote three hundred years ago, "Throughout the wide extent of Hindustan there are three hundred and sixty systems of philosophy and conduct."⁸ Of these systems nine are still very widely known and studied. These sacred books along with the literature that has gathered round them in the form of commentaries, constitute a vast, store of wisdom showing a most wonderful depth of thought the mind of the ancient Hindus was able to attain. Nor was the depth of the Hindu thought a hindrance to its great variety, for the sacred literature of the Hindus contains systems of thought extremely divergent in character. Indeed, nowhere else in the history of civilization have people enjoyed such complete freedom of inquiry as in ancient India.

One should, therefore, be careful when he speaks of Hindu religion. The religion of the Hindus is not founded upon any personality. Foreigners have often criticised Hindu religion because

⁸ Abul Fazl, *Ain I Akbari*, Vol. 3, p. 125.

it has no Christ or Mohammed; and they call it a weakness. On the contrary, this peculiarity of the Hindu faith is its greatest strength. Had the Hindus been professing a faith founded upon some personality, it would have long ago been torn into pieces by fanatic non-Hindus. It is a common knowledge in India how the great Hindu incarnations of God are described by the narrow-minded foreigners,—their whole motive is to dissipate the Hindu faith. Had this faith been built upon a personality it would have been totally destroyed. Research scholars from abroad would have been engaged to disprove that there ever existed such a personality inasmuch as it would be quite easy for them to play with India's past in the absence of her ancient history. Or, that personality would have been freely ridiculed and caricatured so as to rob it of its spirituality. As the Hindus worship principles rather than personality, no amount of criticism by foreigners has been able to shake their faith. If they worship such incarnations of God as Rama, Krisna, Chaitanya and others, it is because they identified themselves with the principles of Hindu Dharma. The Hindus do not follow the principles because those incarnations of God said so, they revere them as incarnations because they upheld such principles.

This faith in principles rather than in personality makes the Hindu religion more a matter of living than mere believing. That is why even atheists are not debarred from the pale of Hinduism so long as they live strictly according to the Hindu principles of life. Kapila, the great compiler of the San-

khyā philosophy, despite his atheistic trend, was regarded as one of the greatest Hindu sages and the annual *Gangasagar* pilgrimage is still maintained to celebrate the memory of that hallowed personality. Buddhism was ousted from India, the land of its origin, for its more or less "atheistic" cult and yet, Gautama, its founder is still regarded as one of the Hindu incarnations of God. Thus a complete freedom of inquiry has never been inconsistent with the spirit of the Hindu Dharma. According to Hinduism, no one is regarded as a sage who does not uphold a separate doctrine.⁴ Truth, however, is one, the sages speak of it differently.⁵ For, just as the ocean is the destination of all rivers, He alone is the objective of all men; though differing in tastes they have recourse to various ways simple and complex.⁶ Thus it means a complete freedom from the angry god of the tribal kind with all its doctrine of rivalry and primitive jealousy; the result is toleration. And where there is toleration, religion becomes an individual matter. "In spite of its ancient and closely-knit organization, Hinduism as a religion is essentially individualistic. On its lower levels, the reward of piety is the reception of material benefits, the turning aside of material ills. At its highest, the aim of the devotee is freedom from the ties of matter—including the

⁴ *Nasau munir jasya matam na vinnam.*

⁵ *Ekamsatbipra bahudha vadanti.*

⁶ *Ruchesnam vaichitryad rijukutila nanapathajushsm;*
nrinameko gamyastomasi payasamarnaba iba.

whole complication of the life in society—and absorption into the Impersonal Divine.”

Now, the cardinal principle of Hindu dharma is *Mukti* i. e., liberation of the self or *atman** from the influence of matter. The *atman* or soul of the individual is called *jibatman* as distinguished from *Paramatman* or Absolute Brahma. The principle of *Mukti* of the individual soul involves two important ideas: first, that there is something called *atman* or soul in the individual, and second, that this soul must free itself from the narrow boundaries of the body to become one with the Infinite.

How do we know that there is a soul in us? Let us approach the question by trying to understand who we are. Who am I? Mr._____? Well, that is my name. Can my name be the same as myself? No, for the word ‘my’ is possessive and does not identify; it means that I possess that name. Similarly, my body is not myself for it is a thing which I possess and what I possess cannot be myself. What is this ‘I’ then?

If I should study myself, I find that I have usually three different states,—waking, dreaming, and sleeping. In my waking state, I perceive things of Nature with my senses, watch them acting, reacting, moving, changing and so on, and thus I enjoy myself. In this state, I find that time is limited, space is limited and there is a nexus between one event and another. A strange uniformity of Nature seems* to reign over all this experience. Space,

time, and causality have some definite meaning to which I submit. In the glamour of things I find myself wholly dependent upon these realities, for I do not see anything independent of them. In my dreaming state I find the things of the waking state undergoing a complete change.. Time and space become my own creation. Events that in waking state would take months, indeed years to happen, do not require even a few seconds in my dream and the longest distance becomes impossibly the shortest. The law of causation, the uniformity of Nature which were plain truths in waking life, are not at all necessary and that is why when I wake up from my dream I ridicule my own dream-ideas forgetting that the laws of the waking world do not control the world that arises in dreams. But I perceive that although everything in my dreaming state undergoes change including even my mind, there is something in me that does not change, for otherwise the consciousness of this dreaming state would have been impossible. It is this unchanging self or *atman* which records the happenings of the dreams and then compares them with my waking life. Thus in dreaming state, I first begin to feel the existence of the unchanging *atman* in me which in my waking state remains almost hidden behind the glamour of sense data. The difference between the two states is due to the fact that in the waking state I am so much engrossed in matter by my physical necessities that all my ideas are based on my physical being and, therefore, governed by physical laws. But in dreams I am free from all physical

necessities, and my mind is not controlled by physical laws. So in the dream world I perceive something in me which gives my mind a power to transcend the laws of Nature. But as the mind is a subtler form of body it cannot entirely withdraw from the thoughts of the material world. It, therefore, creates a finer world out of its impressions of the grosser world. The dream state thus gives me an idea of something in me which does not depend upon the laws of Nature and can carry the mind to a realm transcending Nature.

Next, if I turn to my sleeping state which is entirely free from dreams, what do I find? Early in the morning I feel quite refreshed and tell my friends that I had last night a sound sleep. This means that during my sleep nothing disturbed my mind. Now, the expression, 'I had a sound sleep last night,' does not mean that everything in me was really sleeping. For, how could I know then that I had a sound sleep? There must be something in me that does not sleep and is clearly perceptible when the whole universe withdraws from my mind. By 'sound sleep' I, therefore, mean that I was just to myself. This self or *atman* is not fully realized as long as I am conscious of my individual ego; that is why I continue to say 'my' *atman*. It is the same old idea of possession. The Hindus went further, for the idea of 'my' still keeps 'me' in the dark. A fourth state was discovered, the Hindus call it *turiya*; it is attained in *samadhi* or complete absorption in self. It is a state of intense passivity in which the *jibatman* (individual soul)

loses itself in *Paramatman* (Absolute), the drop melts into the ocean. Few men can arrive at this state, for it is the highest state of spiritual life—in which all sense of duality disappears. It is not a state of mystical trance as some Western writers have called it, but a confluence of the duality and the Absolute. Consider a river, as it flows with its sharp currents dashing against the bank and next watch how it is at its mouth. All its restlessness is gone, profound calmness prevails,—it expands itself larger and larger until it becomes the ocean. The turiya state is like the confluence of the river with its individuality vanishing into the boundless. The great illumination which made the Buddha of Gautama was that state. Christ attained that state on the mount and returned to say, 'I and my father are one.' Sankaracharya, Chaitanya, Ramakrisna Paramahansa and many others attained it. The aim of Hindu asceticism is to attain that state and those who attain it become Paramahansa and then devote themselves to the services of the world. When the iron becomes gold it is no longer in danger of being rusty no matter where it is.

The desire of the individual soul to merge itself in the Infinite is, according to the Hindus, very natural. The desire of the river to become the ocean is irresistible. There is no being which does not rejoice in being greater than what it is,—all its struggles and aspirations mean the unwillingness to become smaller and, therefore, willingness to become greater since there is no *status quo* in beings. In all

his activities the Hindu tries to expand his little self, for it is the natural course of human aspiration towards the final attainment of *mukti*.

Hinduism, of course, did not begin its spiritual adventure with this quest of soul in man. It was in the ~~grandeur~~ of Nature that the contemplative mind of the Aryans felt its first spiritual urge. So, their religion began with the worship of the objects of Nature. Mitra, (Sun) Varuna (Sky), Agni (Fire) etc, first inspired them with the Divine. It was the spiritualization of the Powers of Nature—far more sublime than what was understood by the primitive form of animism. It was far different from idolatry. The deities were found in the temple of Nature and worshipped in spirit. It was a serious quest for the Divine in all wonders of Nature, a deep yearning for the Spirit; it led the sages to repeat so often *neti, neti*, (not this, not this). The first three Vedas, the Rig, the Yayur, and the Sama, embody the most sublime ideas of religion and with a common spirit form “the collective title *Traividya* i. e., threefold knowledge.” But the same sublime spirit is not found in its pure form in the Atharva-Veda which was compiled at a much later period. “We have here, (in the Atharva-Veda) as though in opposition to the bright, cheerful pantheon of beneficent deities, so trustingly and gratefully addressed by the Rishis of the Rig, a weird, repulsive world of darkly scowling demons, inspiring abject fear, such as never sprang from Aryan fancy. We find ourselves in the midst of a goblin-worship, the exact counterpart of that with

which we became familiar in Turanian Chaldea. . . . Here as there, worship takes the form of conjuring, not prayer; its ministers are sorcerers, not priests. The conclusion almost forces itself on us that this collection (Atharva-Veda) represents the religion of the native races, who, through a compromise, dictated by policy, after a long period of struggle, ending in submission, obtained for its partial recognition from the conquering and every way superior race.”⁸ The incorporation of the native faiths into one of the sacred books of the Aryans, was necessary for the cultural assimilation of the natives. The native custom of blood-sacrifices and even the Dravidian phallic rites were adopted. That the phallic god of the Hindus is of Dravidian origin, is evident from the fact that there are several passages in the Rig Veda wherein the Aryan sages used for their native foes (*dasyus*) the abusive epithet of ‘Shishnadevas’ i. e., those whose God is Shishna or the phallus. After introducing these native rituals into their own religion, the Aryans sublimated them with higher form of hymns and slowly drew the natives nearer to their purer faith. “In fact, Hindooism is full of the survivals of all the religious observances which it has absorbed. This is the price which it pays for its amazing syncretism. I saw at Conjeeverum, within the same outer ring wall, a school of philosophy, a shrine, and an ant-heap, where a cobra is worshipped.”⁹

But the introduction of the snake god, the phal-

⁸ Zenaide A. Ragozin, *Vedic India*, pp. 117-18.

⁹ J. H. Nicholson, *The Remaking of Nations*, p. 107.

lic god and the various other crude gods of the natives into Hindu pantheon, did not confine the Hindu mind to any crude religious faith. Indeed, the Hindu conception of God is by itself a profound metaphysics with no parallel in the history of religion. The various Upanishads contain ideas of God, which may benefit the followers of any religion without prejudice to it. As it is not possible to dwell comprehensively on the philosophy of God, in a single chapter, let us try to understand the three main ideas involved in the doctrines called Dwaitabad (Dualism), Vishitadwaitabad (Qualified-non-dualism), and Adwaitabad (Monism).

But let us first clean our mind of its usual prejudice that Hinduism maintains idolatry. It is true that to the Hindu almost everything is sacred, for their extreme spirituality seeks the divine in all. This spiritual attitude of the Hindus one can hardly understand unless he lives sometimes with them; for, the Hindus do not believe in God, they live in God. They do not worship things or idols, they worship in and through them. This will be more clear as we proceed.

The Hindu conception of God has three different forms of development, each representing a distinct level of human evolution. The first form is found in Dwaitabad (dualism). The ordinary people often in their experience fail to perceive the causal connection of certain phenomena and ascribe their occurrence to some invisible force. This force being according to them physically inexplicable, is supposed to be higher than human. As any force

without a form is unintelligible to ordinary people, they try to give it some form for personal satisfaction. So the Hindu pantheon arose for the benefit of the people. Ordinary people may be taught to repeat in the manner of the thinking class, that God is without form, one and absolute, but over their practical life it exerts very little influence and they choose to remain at heart, satisfied by admitting the existence of many superhuman beings, call them ghost or spirit as you will. For such people these gods and goddesses are more consistent with their moral and spiritual upbuilding, to elevate them gradually through the help of these deities by first moralising their animal tendencies and then spiritualizing their moral principles. The numerous gods and goddesses in the Puranas simply represent in concrete forms the highly abstract ideas of the Upanishads. Besides, worship is the habit of man. Let him worship God in whom he seeks all that is best or he will worship something else,—some one of the modern gods such as the theatre, the picture-house, the dancing-hall, the city park, the automobile, aviation and so forth. And worship of God is necessary for the spiritual growth of man. Now, worship means personification of God, for without a personal form of God the worshipper hardly gets his spiritual satisfaction. So the highest virtues of life have been personified in the gods and goddesses of the Puranas and the Hindus by worshipping them live in the thoughts of the most elevated kind. When one studies the descriptions of these gods and goddesses, he will be surprised to

find that there is no essential difference between these divinities and the Absolute Brahma except that a few anthropomorphic characteristics have been attributed to them to make them more intelligible to the people at large. Consider, for instance, the image of the Hindu goddess Kali,—a very popular form of deity which has been described by many foreigners, especially the missionaries as the most hideous. This goddess is of youthful appearance, with blue complexion, three eyes and four hands having something in each. She stands naked on her husband's breast. So the image is rather shocking to the non-Hindus especially those whose religious creed has blurred their vision. But let us try to understand what this goddess represents. She is young because she represents the creative force (*Shakti*) the eternal cause of all creation. Her complexion is blue for the same reason as makes the colour of the sky and the ocean waters blue. Is the sky really blue? Or the water of the ocean? No. But both the sky and the ocean water appear as blue because they are boundless—the blue complexion of goddess Kali represents her boundlessness. She is naked because she is infinite and the infinite cannot be clothed. To attempt to clothe the Infinite is to make her less than what she is. Her third eye represents her intuitive vision (*dibyachakshu*), her four hands control the four directions. She stands on her husband's breast, for her husband represents the god of death (*Mahakala*) and only the inexhaustible source of life can stand upon death. Thus the various cha-

racteristics of the goddess are rich in abstract thoughts rendering her worship not incompatible with the conception of the Absolute. Yet she satisfies the religious yearning of millions of people who cannot grasp the meaning of the Absolute. God's personal form is necessary for the good of the devotee.¹⁰ Of course, the ordinary people may not hold the philosophical meaning of such forms and probably many of them see in the goddess Kali, rather a stern mother, who may be offended at the slightest breach of spiritual life. But is it not good to have even a conception like that on the part of the ordinary people, whose ways of life require a god of stern nature to make them the least dangerous in society. Religion recognizes that there are always some people for whose moral and spiritual health it is necessary to have a god who sits in high heaven on a golden throne with a rod to punish all sinners. Even the eternal hell-fire of Christianity is not without its moral implication.

The numerous gods and goddesses, however, do not mean polytheism. They all partake of the nature of the Supreme Being and differ in appearance to suit the various tastes and tendencies of men. In the Puranas, these gods and goddesses are found to pray to one another in the same glowing terms as are addressed to the Absolute Brahma. Abul Fazl wrote in the sixteenth century, "It then became clear that the commonly received opinion that the Hindus associate a plurality of gods with the

¹⁰ *Sadhakanam hitarthaya brahmanah rupa kalpana.*

one Supreme Being has not the full illumination of truth, for although with regard to some points and certain conclusions, there is room for controversy, yet worship of one God and the profession of His Unity among this people appeared facts convincingly attested.”¹¹ In another place he wrote, “They one and all believe in the unity of God, and as to the reverence they pay to the images of stone and wood and the like, which simpletons regard as idolatry, it is not so. The writer of these pages has exhaustively discussed the subject with many enlightened and upright men, and it became evident that these images of some chosen souls nearest in approach to the throne of God, are fashioned as aids to fix the mind and keep the thoughts from wondering, while the worship of God alone is required as indispensable.”¹² This has been confirmed by many European writers including Colebrooke, Wilson, and Max Muller.

The conception of so many deities with human attributes can hardly satisfy the people who are on a higher level of life. They feel like Xenophanes that a god with human passions is simply man’s creation. They cannot conceive of a Supreme Being with passions and sentiments, for such human characteristics make Him less than supreme. The Supreme Being holds with all beings a relation of the whole to its parts, like the Sun to its rays, like fire to its sparks. This is the *Vishistadwaitabad* or qualified non-dualism of the Hindus. It signifies a

¹¹ *Ain I Akbari*, preface.

¹² *Ibid.* p. 8.

higher state of spirituality in which men truly 'live and move and have their being in God'. It is a realization of God in everything and everything in God. It is an advance from the conception of a personal God. As the animal nature in man becomes sublimated, the punishing rod of God slips, and as man establishes friendly relations with Nature and finds everything bathed in the eternal joy of God, his high heaven with the golden throne in it, sinks down in the abyss of nothingness. The wrath of God vanishes with the death of the animal in man. In fact, in all the behaviour of Nature, in all the activities of mankind, he finds one beautiful spiritual significance. The physical self that in an ordinary man seeks to pull him down by matter, becomes in him profusely overflowed with the joy of his spiritual being. Where are those evils of life then, those fears of living, and those inflictions of the terrific rod,—those unnerving and debilitating thoughts of the diseased mind! They have vanished. They come like the winds from the North and cause the ruffled surface and frothy waves on the sea of life, but the man who has gone deep within him feels no more of them.

Yet there is a further step ahead,—the boldest of all. God alone is, the world is *maya* and being is no other than God himself.¹² The difference or the diversity we find is due the *maya*. The idea of *maya* has been greatly misunderstood and is often given the name of illusion. Many would call it a doctrine, while it is just a name. How

¹² *Brahma satya jagat mithya jiba brahmaiba napara.*

does the wave differentiate itself from the ocean?—only in name and appearance. But name and appearance have no existence apart from the wave. The wave may vanish and, therefore, with it its name and appearance, but the quantity of water remains the same. This difference is caused by what the Hindus call *maya*. *Maya* makes difference and diversity, while only God exists and exists in His own glory.¹⁴

This doctrine of God is called *Adwaitabād* i.e., non-dualism or monism. It resolves everything by means of stern logic, into the One. There is no existence external to God. "The world is delusive appearance, and as a man in sleep sees fanciful shapes, and is affected by a thousand joys and sorrows, so are its seeming realities. One effulgent light conveys a multiplicity of impressions and assumes the diversity of names." The doctrine that makes everything God is rather too bold and is not suitable for every person, it may create egoism.

One can easily see that these doctrines of God are not exclusive of one another. It is simply a matter of spiritual evolution. The highest *adwaitabādin*, while admitting that only God is and all else is false, finds nothing wrong in those who worship in the image, for it is Brahma realizing itself. And the lowest image worshipper pays homage to the man whose knowledge of Brahma has made worship unnecessary. But to all classes of the Hindus there is a common notion of God which even the most illiterate of them would readily ad-

¹⁴ *Swemahimni pratisthitam.*

mit. Ask them where God is and they will answer in two ways; first, God is everywhere, for He is Infinite, and secondly, the question does not arise, for it means that God exists in space, but instead of God existing in space it is space which exists in God. Ask them again if we can set God. Two answers again; first, in spirit He is in all, so He is seen in different forms, though in fact He is formless; secondly, He cannot be seen, just as the eye cannot see itself. He is neither known nor unknown, for to know is to limit and no one can limit the Unlimited; to make Him unknown is to deny His existence while He is existence itself.

Perhaps it will not be difficult now to understand that there is no essential difference between the individual soul and the Absolute. It is the apparent change and the name that give the appearance of diversity. The aim of man is to realize the nature of this soul and thus realize the Absolute. In all the activities of the Hindus this aim is highly pronounced.

There are three ways to this end; *karma* (action), *jñana* (introspection), and *bhakti* (devotion). These ways are not absolutely exclusive, but each has its own emphasis. The *karmamarga* or the path of action is emphasised by Lord Krisna, "Do ye always some work, action is better than inaction."¹⁵ But there is the danger in the path of action, it increases desire and desire enslaves man. So Krisna says again, "Work, but do not mind about

¹⁵ *Niyatam kuru karma twam karma jyayo hyakera-mana.*

success or failure and give up egoism."¹⁶ "Whatever works thou doest, consecrate them to Brahman."¹⁷ To describe this philosophy of action, even in brief, is not possible in the present work. On the whole, the path has been stressed with sufficient warning against egoism, so that action instead of tightening the chain may gradually loosen it until man becomes *jibanmukta* i.e., free in this life. Examples of such men are not rare in India.

But Krisna also said that in this world all men are not to be bound up by work, since there are some who are naturally introspective and capable of deep thinking. For them wisdom is the true path.¹⁸ Like the philosophy of Socrates or of Spinoza, the *jñanamarga* or the path of wisdom lays stress on thought and meditation. Action may elate or depress the mind and increase desire; the former affects mental poise necessary for true perception and the latter enslaves. So the followers of the path of wisdom seeks *mukti* in constant contemplation of the Absolute. So it is said, "He who knows Brahman, the true, the all-conscious, and the infinite as hidden in the depths of the soul, which is the supreme sky (the inner sky of consciousness), enjoys all objects of desire in union with the

¹⁶ *Yogostha kuru karmani sangam tyactwa Dhananjaya.*

¹⁷ *Yadyat karma prakurvita tadbrahmani samarpayet.*

¹⁸ *Lokesmin dwibidha nistha pura prokta mayanagha, jñanayogena sankhyanam karmayogena yoginam.*

all-knowing Brahman.”¹⁹ (The translation is from Dr. Tagore’s *Sadhana*.).

Lastly, there is the path of *bhakti* or devotion. In the twelfth chapter of the Bhagabatgita, the Bible of the Hindus, Krisna has explained this doctrine. It emphasises neither deep studies nor asceticism, but constant living in the joy of God. It is what Buddha called ‘Brahma-vihara’ or the ‘the joy of living in Brahma’. For the followers of this path there is no work but a constant yearning to be in the presence of God. They seek the pleasure of God by renouncing all mirth, envy, grief, desire, good, and evil.²⁰ Ramanuja and Chaitanya were the two great prophets of this cult. Their followers try to avoid discussion about religion, they fear the dry dialectic of the *gnanavadin*. But they hold fast to their faith,— the pure faith in the infinite love of God. They feel that as long as the jar is empty you may pour water in it and it will go on making bubbling noise, but it is quiet when it is full. Discussion about Brahma only muddles the mind. Keep it clean, calm and tranquil and the light will be reflected.

This threefold path (*traimarga*) of the Hindu dharma is what controls the activities of the Hindu. Whether the Hindu is a follower of the path of *karma* or *jñana* or *bhakti*, he lives constantly in God. As truth (*satyam*), goodness (*shivam*), and

¹⁹ *Satyam jñanam anantam brahma yo veda nihitam
guhayam parame vyoman so'cnute sarvan kaman saku bra-
hmaṇa vipaschite.*

²⁰ *Yo na hrishyati na dwesti na shochati na kaṅkshati,
Shubhashubha parityagi bhaktiman ya sa me priyah.*

beauty (sundaram) form the essence of God, the Hindu by realizing God in him makes himself the most beloved of all.

Thus the essence of the Hindu dharma remains unaffected in spite of its various forms corresponding somewhat to the numerous sects in Christianity. Throughout its long history, the religion of the Hindus has faced many problems and difficulties of the most threatening type. To solve these problems peacefully and without disturbing the spiritual life of the people, Hinduism had to absorb even many a grotesque form of faith. The pure form of the Aryan religion had to take up here and there some different colour in order to assimilate the earliest aborigines. The Aryans had no love for the crude faith of the natives, but when by Providence these races were brought together in the land of the Bharatas, it was good that the Aryans sought to adjust the natives by incorporating some of their strong beliefs into their own religion. Caste had to spring up to solve social, moral, eugenic, and economic problems and the forms and ceremonies of the Aryan faith had to suffer some disfigurement. Many crude forms of the native rituals had to be accepted by the Aryans that they might thereby win the confidence of the natives to finally absorb them into their own faith.

As a protest against this arose Buddhism. The doctrine that arises as a protest is naturally destructive. Buddhism threatened the whole Hindu dharma and was thinking of building itself upon its death. By its wonderful missionary work it

spread itself not only all over India, but also over the far extending lands surrounding India, North, East, and West. It spread throughout the North and the East and is still dominant in most of the places. In the West it has taken the new form surrounding a local personality, the Jesus of Nazareth. That Christianity in its earliest form is simply Buddhism implanted in the West is now recognized by many great European thinkers. M. Leon de Rosny, an eminent French Sanskritist says, "The astonishing points of contact between the popular legend of Buddha and that of Christ, the almost absolute similarity of the moral lessons given to the world, at five centuries interval... suggest at once an Indian origin to primitive Christianity." Ludwig Buchner, the great German scientist says, "There is no longer any question of the close relationship, in form and contents, of the two greatest and most successful religions of the world." M. Emile Burnouf in an article in the *Revue des Deux Mondes*, July, 1888, showed that the "Indian origin of Christianity is no longer contested." Arthur Lillie has successfully proved it in his *India in Primitive Christianity*, by quoting parallel statements of Buddha and Christ. He has shown that they said the same thing and the so-called miracles and incidents of the life of Buddha have their corresponding archetypes in those of Christ. The two religions are shown even to have formulated the same rituals.

It can, therefore, be easily imagined what the rise of this powerful religion of Buddha meant to

the Hindu dharma from which it arose. Several centuries passed while Buddhism held the Hindu dharma in its stifling grip. At last arose a new personality in Sankaracharyya who with the aid of Kumaril Bhatta and others succeeded in ousting Buddhism from India. As a branch of Hinduism, Buddhism could have been tolerated, but its ruthless aggression on the Hindu dharma brought about its final banishment. But how wonderfully it was achieved! Not by any 'thirty years' war' or holy Crusade or Inquisition. Slowly the great Buddha was made an incarnation of God by the Hindus who began to offer worship in his temples. And where are those thousands of Buddhistic temples now? They have all almost imperceptibly turned into the temples of the Hindu gods, Shiva or Vishnu or some other. That is how the spirit of the Hindu dharma works in India.

Then after several centuries came Islam with its militant cult. The government of India went into the hands of the Mohammedans. The religion of India was threatened too. A victim again! Rapidly the Hindus were losing in number for the work of conversion into Mohammedanism was carried on zealously under the Mohammedan rulers. Beside the fear of violence and the temptation that is attached to the religion of the ruling race, there were other causes. Islam maintains a wonderful form of social democracy,—a fact which exists in no other religion. Social equality for all in Islam had their natural temptation for those Hindus who were not faring quite well under the caste system.

'So the Hindus were losing and they saw it. There arose a new cult in Hinduism, under the wise direction of Nanaka and later Guru Gobinda Sing. It is Sikhism. This religion maintains the same principles of the Upanishads, but differs from Hinduism in its social aspect which is as democratic as Islam. It arose in the Punjab as a sort of safeguard at the frontiers against the flowing Islam and it arose with an equally militant creed, for it dissolved all castes to make all its followers ardent soldiers.

Finally came Christianity with its equal aggressiveness though in a somewhat disguised form. The Christians became the rulers and Christianity began its work. The Hindu dharma has not until very recently, encouraged conversion or winning of members from other faith. Dr. Tagore mentions about a Hindu ascetic whom he asked. "Can you tell me wherein lies the special features of your religion?" To this he replied, "We hold that we have first of all to know our own soul under the guidance of our spiritual teacher, and when we have done that we can find him, who is the Supreme Soul, within us." Dr. Tagore asked him again "Why don't you preach your doctrine to all the people of the world?" His reply was, "Whoever feels thirsty will of himself come to the river." This is exactly the Hindu mind. So the Hindus do not think it religious to force their ideas upon others. But Islam and Christianity are both missionary religions and strongly support conversion. Moreover, the new rulers from the West have their new ways of life. Subject people naturally feel inclined to imitate the

rulers. Besides those who became Christian, there was an increasing number of people who tried to give the appearance of the ruling race in manners and customs. A new cult in Hinduism became necessary to absorb the people of this new mentality. So there arose the *Brahmo Samaj* with Raja Ram-mohan Roy as its founder. This is a compromise with Christianity. The followers of this cult maintain a kind of theism, while recognizing no absolute form of revelation. It is a kind of eclecticism, while at its root is the philosophy of the Upanishads. Like the Christians they have congregational prayer system and the houses of prayer are furnished in the fashion of the Christian church. They go with their shoes on, sit on chairs or benches and listen to the prayer of the minister. Thus it is the social side of the Christians in which they show great interest. Brahmoism has to arise in order to absorb the Hindus affected by their contact with the Christians.

While such forms of religion have been growing up in Hinduism there has been another cult with its origin in the great sage Swami Dayananda, working toward reorganizing the Hindu dharma according to the ancient Aryan faith of the Vedic period when there was no caste. The people of this cult are called the *Arya Samajists* or the members of the Aryan Society. This society is trying to revive the ancient Aryan aggressiveness and the pure form of the Vedic religion. With the growth of the new nationalism the Hindus are now turning towards their long and glorious past and

are thus strengthening this socio-religious faith of the *Arya Samaj*.

But with all their original spirit of revolt against the Hindu dharma, these cults are slowly being drawn into its bosom. The occasional signs of dissension or rupture are simply preliminaries for adjustment and then absorption. The followers of these faiths are all Hindus in their heart of hearts. The sudden contact with different peoples creates a disturbance in the old order, but that which is founded on a comprehensive understanding of human nature cannot be displaced by what may be said as fruits of nurture or environment. The Hindu dharma continues unaffected in its essence, for it is *sanatan*.

PART III

CHAPTER VIII

THE SIGNIFICANCE OF THE PRESENT MOVEMENTS IN INDIA *

That the present world has emerged with a new interest in India and an attempt to form a new attitude toward her is a recent fact. The perennial source of all her attractions to the world modern as well as old including the oldest, has been but little approached with a spirit that brings truth into intimate relation with all earnest seekers. Beneath the glamour of India's fabulous wealth and natural bounties there ever exists something which, with its force of permanence and fluidity, has never failed to quicken from within the whole structure of Indian civilization. Those whose panorama of life was thickly coloured by the greed of things came and plundered her material wealth and returned to their country revelling over their sacking carnival. India has, therefore, suffered invasion after invasion beginning most prominently with the one launched by the great Semiramis of Nineveh in 2034 B. C. and ending in the establishment of

* This was first published in the *Philippine Social Science Review*, September, 1929.

the present British rule.¹ But those whose civilization could outlive the stage of material greed and seek happiness in something else came to India and found quite different things to be carried back home. Old China sent her great scholars to meet the scholars in India, to live and study in Indian universities.² The wealth they carried to China caused no poverty, no damage to India, but enriched-

¹ The truth about the invasion of Semiramis has been corroborated by an inscription on a pillar in Kashmir. It was also said, "Diodorus' account, taken from the Greek historian Ctesias, of the journey of Queen Semiramis to the Indus, and her battle with the "Lord of the Earth" (Stabrobates-Sthavarapatis) seems, in spite of its fabulous exaggeration to rest upon historical tradition, which, combined with the report that Semiramis founded the city of Kophen on the river Kabul tends to prove, that at this time the country on the right bank of the Upper Indus was subject and paid tribute to the Assyrians." (*The Historians' History of the World*, Vol. 2, p. 526). But of the countless invasions the most important ones were those launched by: 1. Alexander (327 B. C.) 2. Seleukos (305 B. C.) 3. Antiochos the Great of Syria (206 B. C.) 4. Demetrios of Magnesia (190 B. C.) 5. Menander (155-53 B. C.) 6. The Sakas (150-140 B. C.) 7. The Huns (455-70 A. D.) 8. The Scythians (495 A. D.) 9. The Arabs under Mohammad Kasim (712 A. D.) 10. Sabuktigin the Amir of Ghazni (977 A. D.) 11. Sultan Mahmud, his twelve successive expeditions, (1001-1024) 12. The Tartars under Ilak Khan (1006) 13. Shahabuddin or Mohammad of Ghor (1191-98) 14. Chengiz Khan (1221) 15. The Monguls (1241) 16. Tamarlane (1398) 17. Portuguese irruption under Vasco de Gama (1502) 18. Baber (1524) 19. Nadir Shah of Peraia (1739) 20. The Afghans under Ahmad Shah Durani, four times (1747-1759).

² Of them the following had left their illuminating records of Indian civilization: (1) Chi-tao-an came to India at the beginning of the fourth century A. D. (2) Fa-hian (405-411 A. D.) (3) Song-Yun and Hwei-Sang (sixth century) (4) Hiuen-Tsang (629 A. D.) He was followed by many Chinese pilgrims in the seventh and eighth centuries (5) I-sing resided at Nalanda (675-85) (6) Khinie with three hundred Chinese ascetics (964 A. D.)

ed the great Chinese civilization creating thereby a deep feeling of mutual admiration in these two survivors of the most ancient civilizations.

The greed of things that tempted so many foreigners from very ancient times to plunder and destroy India's material prosperity, did not prove beneficial to either side. In its continual hunger for things of matter the life of a people slowly loses all tastes for spiritual food and thus renders its soul too weak to bear the burden of the body. This was why so many civilizations arose but could not endure.

Such has, however, not been the fate of the Indian civilization. Countless invasions, ruthless depredations and barbarous persecutions, all have throughout the ages swept over the heart of India. The Greeks, the Scythians, the Huns, the Tartars, the Moguls, the Pathans, the Portuguese, the French, the English,—all have had their little share in some form or other. It was a long protracted war which Alexander, with his most formidable force, carried with ruthless persistency from May, 327 B. C. to May, 324 B. C. until his military operation brought him the laurel of success. The vast land of Hindusthan was annexed to his empire and Greek colonies were founded. Thus the Greek civilization with its highly absorbing power appeared to threaten the civilization of the soil. But to what effect? This is what the great historian V. A. Smith says in his *The Early History of India*, "The campaign, (of Alexander) although carefully designed to secure a permanent conquest, was in actual effect no

more than a brilliantly successful raid on a gigantic scale; which left upon India no mark save the horrid scars of bloody war. India remained unchanged. The wounds of battle were quickly healed; the ravaged fields smiled again as the patient oxen and no less patient husbandmen resumed their interrupted labours; and the places of the slain myriads were filled by the teeming swarms of a population,.... India was not hellenized. She continued to live her life of 'splendid isolation', and soon forgot the passing of the Macedonian storm. No Indian author, Hindu, Buddhist or Jain makes even the faintest allusion to Alexander or his deeds."

Thus the Greek civilization in spite of the political sovereignty of the Greeks in India, failed to take root in the soil,—a civilization which did not fail to drive deep into the heart of Rome even when Greece had to acknowledge Roman supremacy, a civilization which at that time was steadily spreading its influence over the entire West and after centuries' interval has begun again since the time of the Renaissance to blossom into a new far extending Periclean age.

Not long after the Greek settlers were successfully absorbed and the country had almost recovered from the terrible havoc of the long protracted war, there began again fresh raids, carnage and rapine as the savage hordes of the Sakas, the Huns and the Scythians successively poured in with their mighty force to devastate the land. The bitter sufferings which these ferocious nomads caused to India had their equally dreadful counterpart in East-

ern Europe as vividly described by the historian Herodotus. Many of them settled in India, and it was a real task to Hinduize them out of their inveterate predatory habits. The influx of such enormous number of wild people "shook Indian society in Northern India, to its foundations, severed the chain of tradition, and brought about a rearrangement of both castes and ruling families." Circumstances required that they should be admitted into the warrior caste and thus absorbed in Hinduism.

Then followed a comparatively longer period during which India was free from any great foreign invasion affording her thereby an opportunity to steadily advance her civilization. But alas! Providence in His own mysterious way did not deem it her destiny to long enjoy this privilege of marching ahead in the path of varied progress. "When during this respite, India was healing and recovering from her old wound and by the industry of her masses and the extraordinary fertility of her soil, there was peace and prosperity every where and art, literature and science were blooming, then a blighting curse poured from the north-western flood-gate which lay open—an irresistible deluge of frenzied, fanatical, vain, haughty and arrogant central Asian savage Mohammedan hordes of Tartar, Mongol, Turkish, Iranian and Afghan tribes. This time it was of no avail. These diabolically fiendish, bigoted fanatics could not be so easily humanized before their wild savage blood became slowly modified in the intercourse for centuries with the Hindus. So India lay prostrate, faint, bleeding at her conque-

ror's feet. After nearly a millennium she is giving signs of her revival.”³

In all these dire misfortunes throughout the history of Indian civilization prior to the advent of Islam, there was one peculiar phenomenon of utmost importance which never failed to save India's glorious name. It was the inherent spirit of the Hindu civilization never to submit to things exotic. In all her problems of absorbing the powerful conquerors she had to assimilate their strange culture by assigning to them some place in Hinduism until the aliens were naturalized to a state of social life which finally wiped out the last vestiges of their race distinction. Even at that ancient time when the Aryan civilization in India came in conflict with the civilization of the Dravidians, who from their racial and cultural affinity with the ancient Accadean race “who developed such an early and marvellous civilization in Chaldea and lower Babylonia”, offered strong resistance at first, but to the great credit of the Aryan Hindus, were quietly and peacefully brought within their fold. The secret of the Hindu civilization absorbing another powerful civilization without causing any disaster of the least historical importance, lay in its all-comprehensive power which incorporated the significant traits of the Dravidian culture into Hinduism by giving it a very high place in one of the Vedas (The Atharva Veda), but without affecting the supreme position of pure Hinduism. This was, of course, a

³ Chandra Chakraberty,—*A Study in Hindu Social Polity*, p. 89.

little compromise on the part of the proud Aryans with the Dravidians. But it was the only civilized method to which they could resort when they had recognized that the Dravidians by their early settlement had greater title to the land and that they had already a well organized civilization. On the other hand, the Hellenic influence exerted by the Greek rulers upon India "for a period of four centuries in round numbers", left not the least mark on Indian civilization. "The Indians were impressed by both Alexander and Menander as mighty captains, not as missionaries of culture, and no doubt regarded both these sovereigns as impure barbarians, to be feared, not imitated."⁴ The nomads had but little to impart or force upon Indian civilization inasmuch as their migratory habits could hardly think of doing anything on a permanent basis. But the coming of the Mohammedans meant something which had its precedent in no period of Indian history. Vast armies of militant people who had but lately come out of their most ferocious tribal life to be organized under the banner of Islam did not forget their old habits which on the other hand, assumed a more destructive form in the name of an uncompromising monotheism. Having flourished on the grave of the great Persian civilization, Islam turned towards both the East and the West. Its success in the West was so phenomenal that once it was about to swallow the whole of Europe. While in India it met at first with stern resistance. But how long! Year after year they were pouring in vast numbers

⁴ V. A. Smith, *Early History of India*, p. 254.

and carrying on their usual work of ruthless destruction. No mercy, no humané feeling, no consideration for the Kafirs (non-Mohammedans) who must either accept the Koran or submit to the sword. Devastation continued until finally the Mohammedans triumphed and wrested the political power from the Hindus. For one thousand years under the supreme political sovereignty of autocratic Islam, they tried to force their Islamic cult and culture upon the Hindus. And it would be a mistake to say that under the present common hegemony of the British the Mohammedans have forgotten their old habits, although no one could deny that their old militant spirit and fanaticism have greatly been tempered by their long settlement beside the Hindus. The success of Islam in other lands kept the cultural and religious consciousness of its followers in India singularly alive and all that the Hindus could do was to save their own civilization by withholding any social intercourse without being at the same time offensive to their new and unadaptable neighbours. The Hindus remained firm and unflinching in their deep and unfaltering attachment for their own culture and ideal. And finally, these one hundred and seventy years of the British rule in India and the consequent introduction of the Christian civilization which by its association with the ruling race, has naturally its magic charm to draw the subject people from their own things and ideas, have added greatest possible complication to the already grave situation with which the Hindus have been grappling since the days of Mahmud of

Ghazni. Here is the civilization of Islam with its strong iconoclastic creed threatening Hinduism for centuries and uninterrupted decimating the Hindu population by adopting various means of proselytism and here is again the Christian civilization with its equally destructive history, backed by the ruling race and vying more enthusiastically and convincingly in its work, with Islam. Hinduism has thus been sandwiched by Islamic ideal on the one side and Christian on the other. The pressure is becoming more and more deadly as the Mohammedans and Christians are rapidly growing in their numerical strength at the cost of the Hindus whose racial pride would not, until recently, admit any converts. The power yielded by seventy million Mohammedans on the one hand and four Million Christians on the other, both fundamentally hostile to Hindu civilization as if sworn to repeat their dancing carnival on the grave of Hinduism, like those of old held in Persia and Rome, offers to the Hindus who are politically helpless, economically ruined and socially disintegrated, a problem that seems to have no parallel in world history.

It has been observed by many of India's so-called sympathisers that the introduction of British rule in India has been a great blessing, for it has saved India from ruin by freeing her from the continual internecine warfare among the native states,— a harrowing situation in which India was weltering when the British people had just arrived. While the present writer holds no brief for the extremist section of Indian politicians nor does he have any

love for rabid imperialists, he cannot refrain from taking a dispassionate view of the real facts of Indian history. It is true that when the British people came to India she was suffering from great internal disorder. It is also true that the imposition of British rule upon the warring states stopped them from their work of mutual destruction. But it is not the whole truth about that unfortunate period of Indian history. During that long and most distressing period of one thousand years under the Mohammedans, the Hindus did their utmost to save their civilization from the ever-threatening sword of Islam while using all peaceful methods to assimilate the new-comers. It was when the Hindus were about to succeed and the great Mohammedan power was fast disintegrating that those civil strifes cropped up in various quarters before the final adjustment of the two communities could be really accomplished. "The Marathas (Hindus) now made themselves masters of the Panjab and felt that they were within sight of the conquest of the whole of Hindustan. They were in the zenith of their power. Their domestic differences had been accommodated and a general combination of all their forces was arranged. They were no longer the ill-disciplined band of marauders that had baffled Aurangzib (Mohammedan emperor) by their guerrilla tactics: besides such predatory hordes, they had well-ordered cavalry and infantry and a better artillery train than the Moguls themselves. Full of their strength and ambition they raised the cry

of Hindustan for the Hindus."⁵ Such unfortunate episode was a necessity for quelling the warring instinct of the few irreconcilables. It was just a temporal loss,—a loss which would have been more than redeemed if the people were left to themselves to arrive at a final settlement. But it was this unfortunate state which afforded the British East India Company a golden opportunity to keep the fire continually burning until it had exhausted itself to a state when the power-loving British became tempted to assert themselves. This assertive spirit of the British was possible only when it was backed by some native power against some other. Ignorant of Western politics, the people of India sought relief in something which relieved them of the most precious thing. The British ascendancy in India has been a fact which would excite not the least admiration either for the victors or the vanquished. But the narrowness of the Hindus and the bigotry of the Mohammedans have been more than sufficiently rewarded.

Too late did they discover their political myopia for the remedy had already changed hands. After continual warfare among themselves the people of India could hardly gather sufficient power to face the new belligerents and quietly allowed themselves to be shorn of their political power. India's destiny went into the hands of the British.

The long and arduous attempt of the Hindus to adjust and assimilate their Mohammedan conquerors

⁵ Stanley Lane-Poole,—*Mediaeval India*, p. 419.

was about to see the goal within view when this gigantic catastrophe imposed its double frustration by introducing another mighty problem of adjusting the newly arrived Christian civilization. With the establishment of the British rule in India began at once the mighty influx of various missionary societies, factories, merchants, capitalists,—indeed all the glittering paraphernalia of the new ruling race. The Hindus did not feel much perturbed, rather they felt somewhat relieved at the stoppage of the devastating war. The Hindu civilization being fundamentally a village affair was hardly in fear of these recent arrivals inasmuch as they affected none but a very few natives in the various towns and cities where the new civilization was trying to implant itself. Unlike the Mohammedans who came to India and settled in villages side by side with the Hindus thereby bringing aggressive Islam in daily contact with Hinduism, the Christian people with their tradition of urban civilization were hardly a problem for the Hindus. The question of adjustment did not arrive, for the real social life of the Hindu community was in the village. The great Hindu Samaj was within it as strong as ever, for the Hindus, in spite of their struggles with the Mohammedans, were highly strict in their general morale and the least weakness meant heavy punishment including often even total ostracism. Though the Mohammedans were daily increasing their number by converting low class people, the real caste Hindus were, hardly affected at all and were peacefully carrying on their daily avocations almost in fraternal relation with

the Mohammedans who settled in villages mostly as farmers. That the Hindus were carrying on their caste avocations, means that the village industry was still a flourishing factor in Hindu economics. Indeed, the general people of India until the end of the Mohammedan rule were in spite of occasional warfare, easily able to recover from their temporary losses and supply the needs of the country without any disturbance of professional competition. The war did not mean loss of life in any other caste than the warrior and with the cessation of war commenced the usual life of the community.

But this time the Hindus after years of experience under their new rulers find themselves confronted with problems that are daily gathering momentum to threaten the very existence of the Hindu civilization. The Hindus as a people were hardly interested in politics. It was the business of a particular class and not of the people as a whole. While the few people of the warrior and priestly castes at the capital were busy solving the political problems of the country, the civilization of the Hindus was quite safe at their homes in villages. But now, they find that things are taking a very dangerous turn,—the great Hindu society is fast disintegrating, villages are being deserted, caste people are no longer in their respective occupations, the time-honoured customs are being challenged, not to be improved or modified but replaced by things of entirely exotic character, the lofty moral ideal is being threatened in the name of so-called individual freedom and above all the quiet happy life of the

innocent villagers is being robbed of its smile and joy and health and strength. They are in constant threat of poverty, starvation, famine and pestilence. The strong robust person of the self-confident Hindu, that embodied chivalry, terror of injustice and wickedness and protector of the weak and the old is fast becoming a thing of the past. The most heroic idealism of Indian womanhood which once defied the mighty power of Islam to save its honour and the honour of the country and made the Rajput women smilingly embrace death in the battle-field of Rajputana, seems to have acquired a morbid shyness before a woman so "impudent and mannish grown." The whole perspective of life and its relations as conceived and idealized by the Hindus with the profoundest thought of entire creation, seems as if befogged by a cold paralyzing blast from the West. Is Hinduism shaking before the self-appointed tribunal whose attitude toward it has never had the least human touch? Is it going to be doomed?

It was never like this. It has passed through many vicissitudes and calamities, but never did it fall into such hectic trance. Foreigners had come, plundered and ruled for many centuries but its ideal had never failed to keep its high head erect before others, while to the Hindus death was a joy indeed if it meant the vindication of that eternal ideal. But now, why is it drooping like a shamed virgin as if its honour is no concern of beings who call themselves men! Or perhaps they are Hindus but no longer men.

To the thoughtful Hindu such melancholy picture of the present Hinduism appears in its clearest outloook. He also finds that this dismal situation is daily becoming more and more aggravated by the mutual condemnation of the Hindus. If is a peculiar part of slave psychology that when men are forced into a most degenerate state, they in their utter helplessness seek artificial satisfaction by resorting to groundless bickerings among themselves, while the real power responsible for such fatal state booms its bestial part from behind the veil. The thoughtful Hindu is, therefore, roused against this suicidal step and is engaged to unveil that mischievous agent of dehumanizing humanity.

The question that has struck the Hindu mind is,—why are the Hindus moving away from their noble ideal? It has passed through thousands of rugged years with wounds here and there on its sacred body, inflicted by many reckless hands from outside India, but it took no time to heal itself with the devoted care and unstinted love of the Hindus. It has never failed to vitalize the civilization of the soil. Has it now exhausted all its usefulness or is there anything better to take its place and consistent with the genius of the people? India answers through her worthy son, "We, in India, must make up our minds that we cannot borrow other people's history, and that if we stifle our own, we are committing suicide. When you borrow things that do not belong to your life, they only serve to crush your life." India has further studied the true charac-

'ter of that intrusive Westernism which is leaving no stone unturned to prevail over the Hindu mind, and is sounding her voice of warning against the temptation of this soul-crushing 'political civilization'. "We" have seen this great stream of civilization choking itself from debris carried by its innumerable channels. We have seen that with all its vaunted love of humanity it has proved itself the greatest menace to Man, far worse than the sudden outbursts of nomadic barbarism from which men suffered in the early ages of history. We have seen that in spite of its boasted love of freedom, it has produced worse forms of slavery than ever were current in earlier societies—slavery whose chains are unbreakable, either because they are unseen, or because they assume the names and appearance of freedom. We have seen, under the spell of its gigantic sordidness, man losing faith in all the heroic ideals of life which have made him great."⁷ India can hardly accept such civilization and yet it is coming and coming. To her great astonishment she finds that there is an increasing number of her children who are being seduced to make secret love with this foreign flapper,—a circumstance which is extremely demoralizing as it tends to make them not only slaves but also hypocrites.

A little study of the situation easily reveals that it is due primarily to the present social conditions as caused by the presence of an important group of foreigners who wield the supreme political

⁷ Rabindranath Tagore, *Nationalism*, p. 73.

and economic powers over the country. The people of India in general never showed any great interest in politics for, in their own villages they had their Panchayet system which satisfactorily looked after all matters of law and order and peace and prosperity. This elected body of five representatives from the village was all the villagers could think of, if they were asked about politics. But under the British government that old Hindu system of village self-government has vanished and the town has become the centre of attraction. This attraction has been further augmented by the complete ruin of India's village industry and the consequent dependence of all villagers upon imported things to be found in towns and cities. Now these towns and cities are everywhere the citadels of mechanical life. There men are seen to live and move like machines, their mutual relations being dictated by formalities rather than moral duties, their actions determined mostly by crowd psychology. These centres of mechanical exhibitions are daily becoming more and more alluring by the importation of what the Western people call their civilization though the true discerning mind would regard it otherwise. Those bewitching articles of luxury passing for high standard of life in the glamour of Western superfluities now forced upon Eastern land, are sapping the very vitality of the Indian villages and consequently of the Indian civilization, by attracting the richer section of Indian population in towns and cities where they are tempted to settle themselves amidst wanton infatuations of

hapless life. As natural to all subject people they slowly learn to imitate the habits and manners and then form the tastes and tendencies of the alien rulers so that the aping slaves may resemble more their masters than their own kind and thus feel considerably immune from the indelible stigma of foreign rule. The situation that is caused in villages by this unfortunate discouragement in Hindu society means the consummation of the economic disaster that has already assumed a most fearful magnitude by the ruin of India's village industry. Deprived of their means of livelihood and of the sympathy of the rich villagers, the people find themselves in the alternatives of migrating to the town or to another world. As the former is said to be more tempting than the latter, the villagers slowly move to the town and in their extreme poverty and helplessness take to any kind of life that would temporarily save them from the undesirable life in the other world. The newly established shops and factories run by the ambitious foreigners, absorb some of these extremely cheap human materials. The rest return home in complete disappointment but not without getting some lessons in slavery.

The simple-hearted villagers begin to work in shops and factories under the continual bullying of the strangers and beside the nominal wages for their long hours of labour they sometimes receive a few blows and kicks. Helpless souls! they have no place to go—they digest these unthought-of humiliations in quiet submission to their ill-fate. But the most unfortunate thing is that it is in towns

and cities the people in general come to learn for the first time, about the highly superior position of their foreign rulers who form by themselves a separate caste, and whose prestige stands supreme before all natives including the highly cultured Brahmins. Even the highest and the worthiest of India's countless children can hardly expect polite and honourable dealings from these myrmidons of freedom. The general people observe this disgraceful position of those who are to them the most respectful of all people and reflect within them that the new ruling people must be very great, for they do not heed even the greatest of the Indians. Besides, they find that everywhere these aliens hold the highest position while the natives are their faithful subordinates. The menials, the cooks, the amahs, the servants and the watchmen are always the natives and the aliens always their masters. Not a single person of the alien race they find working as servant of the native. The people, therefore, in their simple way get their full lessons in slavery and go back home to tell their folks that their rulers are very great people compared with whom the people of India are nothing. They also talk about the various strange things, habits and customs of these ruling people and how the rich people of India are trying to imitate them. Thus do they begin to lose faith in their own things.

But it has its most seamy side in the other way as well. The slavish habits of the people naturally corrupt their Western masters who assume most arrogant airs in all their dealings. They hardly consider that they have the least moral obligation in

their relation with the natives. The anomalous situation caused by the ruling race is like a double-edged sword slashing the moral fibers of both the rulers and the ruled.

The extreme form of economic destitution compels the people, in spite of the deliberate hatred of their alien masters, to crave most disgracefully a little favour from them. They are in possession of both the political and economic powers and the people can hardly manage to openly grudge the daily insults heaped upon them, as then, they would be deprived of their little crumbs they receive from these disgruntled alien aristocrats. Such pernicious situation naturally leads them to hate everything that belongs to the hated natives and makes them entirely blind of even those things which the people hold so sacred. They ridicule everything of the country without ever trying to understand it and spread their ridiculous interpretation of it far and wide. Their hatred is more and more intensified when they fail to impose their own things and ideas upon the people, for, they can never suspect that behind these unfortunate people there stands something which may be indifferent to things of matter but never fails to maintain its spiritual integrity. Besides, the arrogance of the ruling race can never tolerate any resisting power in the subject people, be it ever so justified.

By their experience of a few wretched souls who, thanks to extreme poverty, are compelled to cringe meanly, these alien aristocrats judge the whole people and look down upon them as grossly

immoral. Their judgment becomes more convincing as they find the natives in spite of their miserable circumstances, are unwilling to accept the Western ways of life. They are extremely surprised when they find that even those crouching slaves would rather die of starvation than take anything prepared by non-Hindus. It is a common fact that even a low caste Hindu would rather succumb to thirst than take a glass of water from a non-Hindu. Such fanaticism may be condemned as ridiculous, but, a subject-people afraid of losing its own individuality under constant threat of its masters has enough justification for taking such extreme step. A free people may adopt anything of another people for it knows its own individuality is quite safe and the acceptance of anything foreign means the adornment of its own. But a subject people should think thrice before it could show the least inclination to adopt things of foreigners, particularly of the alien rulers, lest they come in and encroach upon the very highest place to wipe out the last vestige of racial dignity. The fanaticism of the Hindus is an inevitable outcome of their unsuccessful attempt to absorb their Mohammedan and Christian conquerors.

These peculiar characteristics of the Hindu community life backed by a long social tradition which gives it a religious colour, bespeak the strong hold of Hinduism upon the mind of the people. The Hindus may tolerate any insult against them as individuals. That is why so many of the unfortunate people even when grossly maltreated, go on serving their masters. But alas for them who would try

to insult anything which the Hindus as a whole regard with great respect. The Hindus tolerated their subjugation by foreigners, but when they heard that as sepoys employed by the Government, they were given to use cartridges which were greased with the fat of pigs,—animals held very unclean, their religious susceptibility was so much wounded that they, all in a body, mutinied causing horrible massacres and threatening the very existence of the British rule in India.⁸ Indeed, the fire did not subside until Queen Victoria issued a royal proclamation that the Hindu faith would be respected by her Government.

This deep-rooted attitude of the Hindus towards their ideal and civilization has been the strongest safeguard against all foreign aggression. How in diverse ways the ideal of Hinduism works to preserve this attitude intact is not the point here. But human attitude is a psychological phenomenon partly based upon current social conditions. In spite of the social exclusiveness of the Hindus, the disruptive influences of the vast number of equally proud non-Hindus, are there. The influence of the rich aliens with their supreme political privilege, is fraught with destructive potentiality which has long been watching for an opportunity to appear and strike. There is no use gainsaying the fact that the influence has reached the Hindus and that they have greatly demoralized. Empty stomach, ragged person and tottering hovel,—did they ever in Indian history help the Hindus to preserve their

⁸ Sepoy Mutiny in 1857.

normal course of life? Who in Heaven's name can see a country morally strong, if 40,000,000 people "go through life with insufficient food", "one-half of the agricultural population (i.e., sixty per cent of the whole population) never satisfied hunger from one year's end to the other; from thirty to fifty million families live in India on an income which does not exceed threepence per day"?⁹ Who can ever think of any people preserving their social and moral integrity who, while other peoples of the world were through their own government raising their average length of life by driving out poverty famine and pestilence, had to offer in one century (1800-1900) as many as 325,000,000 precious human lives to the hungry jaws of famine?¹⁰ And why should we go to the last century when even the very last year, the year 1928, famine caused such great havoc that one could buy a child for a nominal price of Rs.5 (i. e. about three and a half pesos).¹¹ Naturally the people degenerate, lose faith in themselves and seek relief elsewhere. They become tempted to listen to any body who would help them. This offers a great hint to various foreign organizations which are in India to fulfil the mission of "white man's burden". The clever policy of these organizations, has long been in work under the supervision of people who by their racial affinity

⁹ Mr. J. Ramsay Macdonald, present Prime Minister of England, in his "*The Awakening of India*" published in 1910.

¹⁰ For details see A. Loveday's *Indian Famines*, London, G. Bell & Sons.

¹¹ This was at Balurghat, Bengal.

with the ruling class and financial sufficiency, wield real power in India. These organizations with their fascinating ideals of "carrying God to the people", "loving the unlovable", "saving the benighted heathens", have spread their network of mission to "conquer for our Lord," all over the country, and have within these two centuries of British rule, made about four million Christians in India. This increasing numerical strength of the Christians means the gradual weakening of the Hindu civilization. The new converts get their first initiation into Christianity by learning to attack Hinduism and look up to the West for all their inspirations of life. Suffice it to say that they begin to consider themselves closer to the Western Christians than the Hindus, their own people.

But we have yet to describe the saddest thing that is being carried on to destroy the Hindu civilization. The world stands amazed to think as to how old this civilization is and through how many misfortunes and vicissitudes it has passed. Could it stand the ravages of so many millenniums, so many foreign powers and civilizations without some very solid foundation to save its gigantic structure from inevitable collapse? Could it so peacefully spread its lasting influence far and wide, extending over as far as the ancient lands of Egypt, Babylonia, Phoenicia, Greece and Rome in the West and China, Japan, Cambodia and Java in the East? The Greeks by their political control attempted for four centuries to impose their own civilization, the Mohammedans

for about ten centuries under their own government and both the Mohammedans and the Christians, for these about two centuries under the British. Yet, Hinduism stands unconquered though laterated, bleeding, cursed and slandered. Do we not see that this beautiful land of the Philippines this "gem of the Orient sea" with its only three centuries of Spanish rule, had to go so far as to disown people's ancestral names, to graft a Western Castile in its extremely Oriental heart? Do we not see that the Western hysteria of speed and progress is fast depriving it of its natural sympathy for things Oriental and is successfully creating a mentality to be almost ashamed of itself? And yet India has not yielded. Can even the bitterest enemy of Hinduism still doubt its inward greatness?

But when foreigners think of India, what are they reminded of? A country of snake-charmers and jugglers, a country with barbarous caste system, hideous idolatry, child-marriage savagery, brutal treatment of women by men; a country with that arrant nonsense of pessimistic idealism, that ridiculous doctrine of gross pantheism, those obnoxious superstitions and immoral practices. These and similar other things that tickle the vanity of self-sufficient foreigners have been skilfully organized into a comprehensive fiction passing for the real picture of India. A very sinister propaganda work is being carried on over the whole world by means of cinema shows, platform and pulpit speeches, club and society discussions. It has made considerable success in shaping a world attitude of coldness if not contempt, toward Hinduism. It has

been able to convert even India's sister countries into the same mentality so that wherever the Hindus go they hear the same quaint things uttered with an air of superiority. India has forfeited the sympathy and admiration of even those whose history is a record of Hindu achievement.

The unfortunate Hindus disabled at home and slandered abroad, found in their utter helplessness the only alternative to tell the world that it has been misinformed; that they may be poor, destitute and starving, but they are never mean or depraved or a danger to others. In sheer self-defence they have been imploring the world to give them a little hearing with an unprejudiced mind. But alas, the world knows too much of the Hindus to listen to them. The market is glutted with literature vilifying India and all one needs to do is to open the pages and tell the Hindus as they are. The Hindus may write books explaining their situation but, even if they escape government proscription, they would hardly suit the taste of those who have grown to relish the thrilling writings of missionaries in India, of Dubois and Katherine Mayo. India's face has been blackened by the cruel hands of Western prejudice.

Ah, such false and pernicious propaganda is conducted by those who profess such lofty principles as, "Do not bear false witness", "Judge not that ye be not judged", "Resist not evil", and so forth! It has made the world so callous against India's woes, misfortunes and sufferings which are not her own making. India stands aghast at what she considers

to be the most diabolical outrage done against her innocent people.

She has finally realized her awful plight. She has at last seen the worst danger that is still ahead, if she would not arise and prepare to undo the mischiefs while yet there is time. Thus the people including India's leading thinkers are being diverted from their wonted courses of life to one which requires the immediate attention of all,—politics. The genius of those who would have been otherwise great poets, authors, philosophers, scientists, social and religious reformers, is being concentrated to this one momentous problem which must be solved before any other consideration. Dr. Tagore as a poet, Sir J. C. Bose and Sr. P. C. Roy as scientists, Mr. Bhagaban Das as philosopher and Mr. Gandhi, that great saint of Sabarmati as social and religious reformer would have made far more solid contributions to their respective fields of interest had not their mind been occupied with their country's misfortune wrought by a gross political anomaly. Leaders of the country could no longer wait, for the real people of the country, the village people who constitute ninety per cent of the whole population, can hardly save in their awful wretchedness the glorious heritage of the Hindus from the mad incursions of seemingly unseen hands. At last India has shuffled off her pious idealism and has decided to take a realistic stand. India is again asserting herself.

But this self-assertion of India has little bearing upon Occidental nationalism. Nationalism is a creed which Dr. Rabindranath Tagore has success-

fully shown in his *Nationalism* as quite unsuited to the nature of the Hindus. Indeed, Western nationalism is an ideal which subsists on hatred, suspicion, humiliation, violence and destruction. But the movement in India is mainly directed to realize and purify her own self and then by so doing help those who come in her contact. Slavery of centuries has caused so many weaknesses in her which she must conquer by gathering again that strong robust faith in her own civilization. 'Back to the village' is her cry. Reconstruction of her villages is her immediate mission,—revival of her village industry is her ambition.

The task is great, almost superhuman for it means the triumph of the spiritual man over the animal in him. The great giant of soul-crushing industrialism is in the name of progress and civilization, forcing its greedy hands over places where human soul still lives in the quietness of things, to commune with the Soul of Nature. India by her tradition and civilization does not think it quite impossible to resist this mighty force, for she knows it is but transient and will in course of a few decades run through its power. If only the wisdom of the world would help India hasten the triumph of the soul.

Behind these activities lies the highly energizing power which is surging up with great revulsion from that ruthless humiliation of the people whose rising spirit of self-consciousness refuses to judge things from Western standards and resolutely adopts all that has native colour. The whole situation of the country is studied, and restudied through a pro-

cess of revaluation based upon absolute self-confidence and if anything of the West is recognized as acceptable, it is simply as a matter of expediency rather than choice. India does not feel it consistent with her self-respect of appreciating things Western under the circumstances which through the clever machination of the West, tend to decry her civilization because it happens to be different. How can she appreciate the achievements of those who not only laugh at her "modest household lamps" but even at her "eternal stars"? It has the danger of being demoralized and enslaved.

Derogatory words flung against the dignity of the Oriental people because they have the courage to disagree are now given new connotations as suitable reply to the short-sightedness of the West. Even the word "heathen" which is used to express the contemptuous feelings against all non-Christians is no longer considered as uncomplimentary inasmuch as it helps India understand the two general divisions of civilized humanity. The people of India now do not mind being called heathens as it distinguishes them from those whose life belies their profession, whose practice contravenes their belief and whose attitude towards those who are different from them crucifies the very spirit of that great person whose body was crucified for the triumph of his spirit.

Yet, her movement is not directed against any people. India knows and knows it well that a whole people cannot participate in any immoral undertaking. Each people has its far-sighted thinkers who "see life steadily and see it whole". It is but a

few misguided souls who out of temptations concede to their baser cravings and sin against themselves. Only individuals happen to be responsible. But in India's case even misguided foreign individuals do not constitute her problem, for it can easily be proved that when these individuals are approached they can at least be convinced of the wrong being done to India. But the problem is they themselves are helpless. When they first think of coming to India they hardly mean to be what they later become. They are no less victims of the same machine which is pressing India down. India is up against this machine and not against any people. Through out her long history she has never failed to welcome foreigners to live with her own children. The people who consider all life including the plant and the animal as essentially sacred, would hardly like to entertain any bad motive against any class of people. Nor do they ever think of creating a feeling of hatred inasmuch as hatred of any kind even when directed against evil, is by itself an evil. It is always demoralizing and destructive. Her movement is to rebuild her people's mentality that has greatly been demoralized by long political subjection, so that when India is reinstated in her old honourable position, all the countries of the world will again find in her their best friend and in her contact a highly moralizing influence. Her ambition is to cure both the arrogant and the slave, both the despiser and the despised. Her method is non-violent pure and simple,—non-violent in thought, speech and action. Violence is the virtue of the

brute in man. India's movement is not meant to release that brute and add another danger to the already endangered humanity. Her movement is clear and simple. She is frank and unpretentious. She has nothing to conceal, for concealment is the nature of the guilty mind. Her conscience is clear and her mission is sacred. She will either succeed or die but never submit. Even in her dire misfortune it gives her real joy to hear what one of her worthy sons sang about three decades ago:

*The crimson glow of the light on the horizon
is not the light of the dawn of peace, my
Motherland.*

*It is the glimmer of the funeral pyre burning
to ashes the vast flesh,—the self-love of
the Nation,—dead under its own excess.*

*Thy morning waits behind the patient dark of
the East. Meek and Silent.*

.....
*Be not ashamed, my brothers, to stand before
the proud and the powerful.*

With your white robe of simpleness.

*Let your crown be of humility, your freedom
the freedom of the soul.*

*Build God's throne daily upon the ample bare-
ness of your poverty.*

*And know that what is huge is not
pride is not everlasting.*¹²

MEMO

¹² Rabindranath Tagore.

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